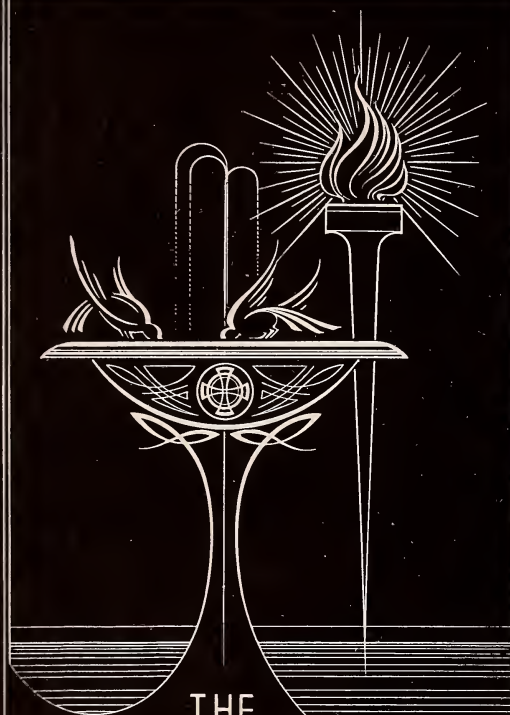




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THE
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STUDIES IN MODERN IRISH

PART I.

By

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Dom ir tleacht a meacht do mhórtadó,
Dom ir eol a rceol do rcaoileadó,
Líom ir áil a cáil do éiríneamh,
Ór líom ir cóir a glóir do niamadó.

(Cf. *Keating's Poems*, XII, p. 48)

[*Second edition revised.*]

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PREFACE.

In offering this book to the Irish public, the Author trusts that it will supply a long-felt want. The existing Grammars and Composition Books are quite inadequate for the purpose of giving the earnest student a thorough grasp of the niceties of Irish idiom, and the beauty of the language generally. It was at first intended to incorporate in the present work a treatise on Continuous Prose Composition, but it was found that such a proceeding would have made the volume inconveniently bulky. We hope before long to publish this Part II separately.

Our thanks are due to the Publishers and the Printers for their unfailing courtesy, and the expedition with which they have put the work through the Press.

SEARÓID Ó NUALLÁIN,

St. Patrick's College, Maynooth.

18th June, 1919.



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CONTENTS:

	PAGE
CHAP. I.—THE VERB IS	I-49
Section I,—Introductory	I-4
„ II.—A.—Classification.—Direct Forms ..	4-7
Dependent Forms ..	7-8
B.—Complex elliptical sentences (Either Classification or Identification)	8-10
Exx. 1 and 2 (Classification) ..	II-12
C.—Identification :—	
Type I. VpPS.	12-13
Ex. 3 (Type I).	14
Type II. (Four Varieties) :—	
(a) VpSP.	15-18
Ex. 4 (Type II. a)	18-19
(b) VpS ná P.	19-20
Note on development of ná and áç ..	20-22
(c) VpS áç P.	23
Ex. 5 (Type IIc.)	23
Ex. 6 (Types IIb and IIc.)	24-25
(d) VpS mαP P.	25
Ex. 7 (Type II d.)	25-26
Type III.—VpSP.	27-28
Ex. 8 (Type III.)	28-29

	PAGE
<i>Type IV.</i> —PVpS.	29-31
Ex. 9 (Type IV.)	31-32
<i>Type V.</i> —PS.	32-33
Ex. 10 (Type V.)	33-34
<i>Type VI.</i> —SP.	34-35
Ex. 11 (Type VI.)	35
<i>Type VII.</i> —VPS.	35-37
Ex. 12 (Type VII.)	37
<i>Type VIII.</i> —VpPS.	38-40
Ex. 13 (Types VIII and VII.) ..	40
<i>Type IX.</i> —VpSP.	40-41
<i>Type X.</i> —SVpPs.	41
Note on Proper Names	41-43
Fundamental Rule of 1p construction ..	44
Exceptions to so-called rule for in- sertion of pronoun before definite noun }	44-47
Questions with Verb 1p	47-49
Appendix	49
CHAP. II.—PROLEPSIS	50-87
1°. é, í, ιαυ, εαυ	50
2°. πτοέ	50-51
3°. πέ	51-52
4°. το,	52
5°. ταν	52-53
6°. é πιν	53
Ex. 14 (Prolepsis 1°-6°)	53-54
7°. Δ. (Three different uses)	54-55
<i>First use</i>	55-57
Ex. 15 (Proleptic Δ (1))	57-58
<i>Second use</i>	58-60
Ex. 16 (Proleptic Δ (2))	60-61
<i>Third use</i>	61-62
Ex. 17 (Proleptic Δ (3))	62 63

CONTENTS

vii

	PAGE
8°. οά (however, notwithstanding, etc.)	63-64
Ex. 18 (Proleptic Δ : οά) ..	64-66
9°. Proportion Sentences ..	66-68
Ex. 19 (Proportion) ..	68
Exx. 20-23 (Proportion) ..	69-71
10°. Proleptic οε ..	72-73
Ex. 24 (Proleptic οε) ..	73-74
Ex. 25 (οε non-proleptic) ..	74-75
Ex. 26 (οε Retrospective & Proleptic) ..	75
11°. ΔαΔ ..	75-76
Ex. 27 (Proleptic ΔαΔ) ..	77
12°. Other prepositional pronouns :—Διμ,	
τεμ, υμε, etc. ..	77-78
Ex. 28 (Proleptic prep. pronouns) ..	78
13°. Proleptic ΔιμΔιό ..	79-81
Exx. 29-34 (Proleptic ΔιμΔιό) ..	81-87
Remarks ..	87
 CHAP. III.—RELATIVE PARTICLES ..	88-141
Section I. <i>Direct Relatives</i> :—	
1°. Δ' ..	88-89
Exceptional uses for the oblique ..	89-92
2°. οο' ..	93-94
3°. Δ ό' ..	94
4°. ? (The relative is understood) ..	94
Ex. 35 (Direct Relatives) ..	95-96
Ex. 36 (Superfluous use after ΔιμΔιό) ..	97
Ex. 37 (" " " ") ..	97-98
Section II. <i>The Oblique Relatives</i> :—	
5°. Δ ⁿ ; Δι' (Genitive) ..	98
(Dative) ..	99
Ex. 38 Relatives Δ ⁿ and Δμ) ..	100
Ex. 39 (" " " ") ..	100-101
6°. οο, ομ (Dative) ..	101
(Genitive) ..	102
Ex. 40 (Relatives οο and ομ) ..	102-103
Ex. 41 (" " " ") ..	103-104

	PAGE
Note on expression of genitive relative ..	105
7°. n-Δ, n-Δπ	105-106
Ex. 42 (n-Δ and n-Δπ, Dative) ..	106
Ex. 43 („ „ „ Genitive) ..	107
Remarks	108
Development of 50, 5π ..	108-111
Development of n-Δ, n-Δπ ..	111-112
Further Remarks	112-113
<i>The Relative in Scotch Gaelic</i> ..	113-114
Section III. <i>Double Relative Construction</i> ..	114-116
Ex. 44 (Double Relative) ..	116-117
Exx. 45-49 (Double Relative) ..	118-125
Section IV.— <i>Treble, Quadruple, Quintuple</i> <i>Relative Clauses</i>	125-127
Ex. 50	127
Section V.— <i>Double Relative.—Apparent</i> <i>exceptions and abnormal usages</i> ..	128-133
Remarks	133-134
Section VI.— <i>Negative Relatives</i> ..	134-135
Section VII.— <i>Comparative and Superlative</i> <i>Adjectives</i>	136-137
Ex. 51 (Comparative and Superlative Adjectives.—Double Relative) ..	137-138
Section VIII.— <i>Interrogative and Relative</i> ..	138-140
Ex. 52 (Interrogative and Relative) ..	140-141
CHAP. IV.—THE VERBAL NOUN	142-153
Section I.— <i>Ordinary uses in Nom., Gen.,</i> <i>Dat., Accus.</i>	142-147
Section II.— <i>Subject and Object of Action ex-</i> <i>pressed in Verbal Noun Phrase</i> ..	147-148
Ex. 53 (Verbal Noun) ..	148-149
Ex. 54 („ „) ..	149
Ex. 55 (Subject & Object expressed) ..	150-151
Remarks	151
Section III.— <i>Verbal Noun in Passive Sense</i> ..	151-152
Ex. 56 (Verbal Noun in Passive Sense) ..	152-153

CONTENTS

ix

	PAGE
CHAP. V.—PARTITIVE $\tau\omicron\epsilon$	154-156
Exx. 57-59 (Partitive $\tau\omicron\epsilon$) ..	156-158
 CHAP. VI.—NOUN PHRASES	 158-162
Three kinds	158-159
A.— <i>The Bracketed Construction</i> ..	159
B.— <i>The Un-bracketed Construction</i> ..	160
C.— <i>Nouns used adverbially without preposition</i> ..	160
Ex. 60 (The Bracketed Construction) ..	160-161
Ex. 61 (The Un-bracketed Construction) ..	161-162
 CHAP. VII.—PREPOSITIONAL PHRASES	 163-192
Section I.—A.— <i>Substantival</i>	163
B.— <i>Adverbial</i>	163
C.— <i>Adjectival</i>	164
Ex. 63 (Prepositional Phrases) ..	165
Section II.—I. <i>Prepositions before Nouns</i> ..	166-172
(a) The preposition $\Delta\pi$..	166-176
(b) „ „ $\Delta\pi$..	167
(c) „ „ $\acute{\epsilon}\mu\mu$..	167
(d) „ „ $\tau\omicron\omicron$..	168
(e) „ „ $\tau\omicron\epsilon$..	168-169
(f) „ „ $\iota\mu$..	169
(g) „ „ $\iota\epsilon$..	169-171
(h) „ „ \acute{o} ..	171
(i) „ „ $\mu\Delta\pi$..	171
(l) „ „ $\acute{o}\pi$..	171
(m) „ „ $\pi\acute{\epsilon}$..	172
(n) „ „ $\pi\Delta\mu$..	172
(o) „ „ $\mu\mu$..	172
II. <i>Prepositions after Nouns and Adjectives</i> ..	173-178
III. <i>Prepositions after Verbs</i> ..	178-187
Exx. 64-68 (Prepositions) ..	188-192
 CHAP. VIII.—ELLIPSIS AND CHANGE OF CONSTRUCTION ..	 193-196
Ex. 69 (Change of Construction) ..	196-197

CHAP. IX.—CONTAMINATION AND OTHER PHENOMENA	..	198-208
A.— <i>Contamination</i>	..	198-201
B.— <i>Other irregularities</i>	..	201-204
C.— <i>Other cases of ellipsis</i>	..	204-208
CHAP. X.—MISCELLANEOUS	..	209-223
A.— <i>Prepositional pronoun instead of Genitive or Nominative</i>		209
B.— <i>Introductory “τᾶ”</i>	..	209-210
Ex. 70 (<i>Introductory “τᾶ”</i>)	..	210-211
C.— <i>Συη after “1ῖ mimic”</i>	..	211-212
Ex. 71 (<i>1ῖ mimic Συη . . .</i>)	..	212
D.— <i>Accusative of Specification</i>	..	213
Ex. 72 (<i>Accus. of Specification</i>)	..	214
E.— <i>Accusative of Space and Time</i>	..	214-215
Ex. 73 (<i>Accus. of Space and Time</i>)		215
F.— <i>Δb not inserted before vowel</i>	..	216
G.— <i>Aspiration after Genitive “Δ”</i>	..	216-218
H.— <i>Sense Constructions</i>	..	218-219
I.— <i>Absolute Constructions</i>	..	219-220
L.— <i>The Subjunctive Mood</i>	..	220-222
1°. <i>of purpose</i>		
2°. <i>optative</i>		
3°. <i>of indefinite time</i>		
4°. <i>with “οᾶ”</i>		
5°. <i>with “muna”</i>		
Ex. 74 (<i>Subjunctive Mood</i>)	..	222-223
CHAP. XI.—ACTIVE, PASSIVE, AUTONOMOUS, AND τᾶ CONSTRUCTIONS	..	224-234
Ex. 75	..	234-236
CHAP. XII.—REPETITION OF WORDS FOR SAKE OF CLEARNESS	..	237-238
CHAP. XIII.—MISCELLANEOUS	..	239-247
A.— <i>Fem. Adj. not inflected in dat. sing.</i>	..	239
B.— <i>Apposition</i>	..	239-240
C.— <i>Dat. Gen. or Loc. instead of Nom.</i>		240-242
D.— <i>Change in Parts of Speech</i>	..	242-243
E.— <i>Loss of I.G. “p”</i>	..	243-247

CONTENTS

xi

	PAGE
CHAP. XIV.—WORD-FORMATION	248-274
A.— <i>Verbal Nouns</i>	248-252
B.— <i>Composition</i>	252-263
1°. Noun + Adjective	252
2°. Noun + Noun	252-253
3°. Adj. + Noun	253
4°. Adj. + Adj.	253
5°. Adj. + Verb	253
6°. Particle + Noun	253-254
7°. Particle + Adj.	254-255
8°. Preposition + Noun, Adj., Pron., or Verb	255-263
(a) The preposition αὐ	255
(b) " " αὐ	255-256
(c) " " αὐτ-, αὐτὸ	256
(d) " " ἐν	
(e) " " ἐν	256-257
(f) " " ἐν, ἐν	257-258
(g) " " ἐν	258
(h) " " ess, as	258-259
(i) " " ἐν (O.I. cen) }	
(l) " " ἐν, ἐν	259
(m) " " ἐν	
(n) " " ἐν	259
(o) " " ἐν	
(p) " " ἐν	260
(r) " " ἐν, ἐν	
(s) " " ἐν, ἐν	261
(t) " " ἐν	261-262
(u) " " ἐν	
(v) " " ἐν, ἐν, ἐν, ἐν	
(w) " " ἐν	262
(x) " " ἐν	
(y) " " ἐν	
(z) " " ἐν	
(j) " " ἐν, ἐν	263
(k) " " ἐν	
(q) " " ἐν	

	PAGE
C.— <i>Suffixes</i> :—	
I. <i>Nominal Suffixes</i>	264-271
(a) Verbal Nouns	(248-252)
(b) From <i>adjectives</i>	264-266
(c) „ <i>nouns</i>	266-270
(d) „ <i>adverbs, prepositions of place,</i> <i>pronouns</i>	271
(e) „ <i>verbs</i>	271
II. <i>Adjectival Suffixes</i> :	272-273
(a) From <i>verbs</i>	272
(b) „ <i>numerals</i>	272
(c) „ <i>nouns</i>	272-273
(d) „ <i>prepositions</i>	273
(e) „ <i>adjectives</i>	273
D. <i>Miscellaneous</i>	273-274
CHAP. XV.—CHANGE OF MEANING IN WORDS	275-286
I. Through association with particles, etc., in Composition	275-281
II. Through psychological and other causes	281-286

STUDIES IN MODERN IRISH

ABBREVIATIONS.

In addition to the usual Grammatical contractions :—

V = verb.

P = (material) predicate.

S = („) subject.

p = pronominal (formal) predicate.

s = pronominal (formal) subject.

1. Acts (Ḥrísmáirta na n-Δρρoι), Canon O Leary.
2. Δερ. (Δερoρ Δ έάινις ḡo hέipunn), Canon O Leary.
3. A.M.C. (Aislinge Meic Conglinne : The Vision of Mac Conglinne),
Ed. Kuno Meyer.
4. B.K. (Stories from Keating).—Bergin.
5. Bp. (Bpucpiu).—Canon O Leary.
6. C.D. (Δn Cpaop Θεάμαν).—Canon O Leary.
7. C.S. (na Ceitpe Soirḡéil).—Canon O Leary.
8. Cατ. (Cατιλίνα).—Canon O Leary.
9. C. na nḡ. (Cαpαio nan Ḥαioheal).—Norman Mac Leod, D.D.
10. Cl. (Δn Cleapáioe).—Canon O Leary.
11. Don. (Donlevy's Catechism. 1848).
12. D. (Manuel d'Irlandais Moyen).—G. Dottin (Paris).
13. D.S. (Na Daoine Sidhe is Uirsgeulan eile).—Celtic Press, Glasgow.
14. Donnó. R. (Donnóadó Ruadó Mac Conmáda).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by
Royal Irish Academy).
16. Eip. (Eipipet).—By Canon O Leary.
17. F.A. (Finnpḡéalta na h-Δpáibe).—Fεαpḡḡur Fínn-béil.
18. F.S. (Fuinna na Smól).
19. Ḥ. (Ḥuáipe).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Διέpup Δp έpíopet).—Canon O Leary.
22. K.T.B. (Keating's Tpi Bíoip-ḡáoitε Δn Úáip).
23. K.H.—Keating's History.
24. K.P.—Keating's Poems.

STUDIES IN MODERN IRISH

25. Luke (Gospel of St. Luke in na Ceirne Soirgeit).—Canon O Leary
26. L.O. (Laoi Oirín ar tír na n-Óg).—Ed. Flannery.
27. MS.F. (mo sgéal féin).—Canon O Leary.
28. Ml. (The Milan Glosses).
29. n. (niam).—Canon O Leary.
30. n. nS. (naoi nSábad an Siolla Óuib).—míccáil ó máille.
31. PH. (Passions and Homilies from the leabhar breac).—Ed. Atkinson.
32. PB. (Poetry of Badenoch).—Sinton.
33. Ser (Seannmóin ir trí píct).—Canon O Leary.
34. S.T. (Stories from the tain).—Strachan.
35. S. (Séadna).—Canon O Leary.
36. Sg. (Sgoit-Bualadó).—Canon O Leary.
37. TBC (tain bó cuailgne).—Canon O Leary.
38. T.S. (taos Sada).—Doyle.
39. Thurn (Thurneysen). Th. Hb. (Thurneysen's Handbuch des Alt-Irischen).
40. John (Gospel of St. John in na Ceirne Soirgeit).
41. Wb. (The Würzburg Glosses).
42. Z.C.P. (Zeitschrift für Celtische Philologie).

STUDIES IN MODERN IRISH.

CHAPTER I—THE VERB “*ír*”

SECTION I.—INTRODUCTORY.

Every student of Irish knows that there are two verbs “to be” in the language—*ír* and *ṭá*, and in a general way he understands the distinction between them. The principle that “*ír*” must be used for “Classification” and “Identification,” and “*ṭá*” for “Condition” sentences, is fairly clear and fairly comprehensive. But within the domain of “*ír*” itself a great many errors are commonly taught, and a great deal of useful—nay, even essential, knowledge is left quite untouched. The result is that even good students rarely succeed in acquiring a really scientific grasp of this very remarkable verb, and are constantly liable to use it with extremely bad taste. My object in the following pages will be to give a clear and consistent account of the various uses in vogue in modern Irish, and to fill in the empty spaces, so as to provide the student with a more or less complete doctrine of the verb “*ír*.”

The older Grammars and Composition-books give the cast-iron rule that the order of words, with the verb ‘*ír*,’ *must* be—Verb, Predicate, Subject. Indeed this rule appeared in print quite recently. It is of course erroneous, and leads to absurd conceptions of the language, ignoring, as it does, many of the most interesting, and certainly the most important types of identification. We shall see that neither in ‘classification,’

nor 'identification' sentences, is it necessary that the Predicate (i.e. the real or material Predicate) should occupy the specified place between the Verb and the Subject. What is essential is, that the Subject should never stand—at least in non-interrogative sentences¹—immediately after '1ṛ'; and that when the material Predicate does *not*² come immediately after '1ṛ' a pronoun must be inserted to take its place, both in 'classification' and 'identification' sentences. And let it be observed that "Predicate" always means here *logical* Predicate. A great deal of nonsense has been talked and written about the distinction between the logical and the grammatical Predicate in connection with the verb '1ṛ.' The verb '1ṛ' is in fact a *logical* copula, and its predicate is *always* the *logical* predicate. To say that the grammatical predicate with "1ṛ" in any sentence is really the logical subject lays one open to the suspicion of not understanding Irish speech at all. The difference between an English sentence and the supposed corresponding Irish one involves sometimes not only a peculiar turn of *expression*, but a peculiar turn of *thought*. It is to be hoped that we shall hear no more of the distinction between logical and grammatical predicate in connection with the verb '1ṛ.' Such a distinction is simply non-existent. It is the very nature of the very '1ṛ' to be associated immediately with its predicate *either material or formal* (note this qualification). The whole history of the verb shows this; it was from the beginning an unstressed verb,—the main stress of the sentence falling on the logical predicate, which followed it (either in the material, or pro-

1. For questions, see p. 47.

2. In Identification, type I, even when the predicate comes between the verb and the subject, the pronoun must be inserted in Modern Irish. (See p. 12, and for exceptions, pp. 44-47). This, however, is an anomaly, and due to a confusion of types. (See p. 44).

nominal form). The moment you separate it from its predicate (in either shape) that moment it ceases to have any power of predication or of indicating predication. Why, e.g., may you not answer the question—*An leabhar é rin?*—by saying simply—“*1r.*” Because ‘*1r.*’ by itself can predicate nothing; you must join it to the predicate, and the predicate *must* be that which you *mean* to assert of the subject, it must be the *logical* predicate, the predicate in thought. Why may you not say—“*1r é leabhar*”—meaning “It is a book”? Because the word *é* following ‘*1r.*’ *must* be the *logical* predicate if the sentence is to have any meaning at all, and as *é* here is the logical *subject*, the sentence so expressed has no meaning; it is not bad Irish, it is simply nonsense, a mere senseless conglomeration of words. The same words *may* convey sense and meaning, but *only* if *é* is the logical predicate. E.g. if I say “*1r é leabhar atá roir lámhach agham ná ‘Séachna,’*” that is intelligible, because *é* is the (temporary) logical predicate, “*leabhar atá roir lámhach agham*” being the logical subject, and “*Séachna*” the material, logical predicate. In the course of our investigations it will appear evident that this is the true doctrine of the verb ‘*1r.*’ With this verb* we always say *what we mean*. No Irish speaker or writer ever indulged in the mental gymnastics attributed to him by the advocates of the distinction between the logical and the grammatical predicate (as applied here). In fact the distinction between ‘*1r.*’ and all other verbs in the language is that whereas all other verbs, including *atá*, are predicates or part-predicates in themselves, they may be, and usually are, followed by their subjects; ‘*1r.*’ on the other hand, being *in itself no predicate*, must, in order to have any sense at all, be immediately associated with its predicate, either in the material or pronominal form.

With these preliminary remarks we may proceed to the

discussion of classification and identification. Some authorities add a third use of the verb '1p,' viz., 'emphasis.' But this is not a scientific division. As a matter of fact, the predicate must be either definite or indefinite in all cases, and so identification and classification comprise all the uses of the verb. It is of course of practical importance to notice that '1p' may be used to emphasise a particular element in a sentence. But then such an emphatic sentence involves either classification or identification, though sometimes it requires care to determine which. We shall examine the matter in detail later on.¹ Many of the ordinary types, both in classification and identification are emphatic in form. The sentences usually given under "emphasis" might perhaps be better designated as *complex* and *elliptical* cases either of classification or identification.²

§ 2.—A.—CLASSIFICATION.

The various types of predication may be summed up as follows :—

1°. VPS. 1p **leabhar** é rin. 1p **ainmíre** capall. (Predicate is a noun).

2°. VPS. 1p **maid** é rin. 1p **olc** an peacad. (Predicate is an adjective).

3°. VPS. 1p **bheadh** an lá é. 1p **maid** an buacail tū. 1p **sunta** an fear é.

1p **olc** an ainmíre atá ann. (The subject involves a *relative clause* and is frequently elliptical, as in the first three examples given).

4°. (V)PS. ní **ail** an tuim 1p mó a tuisiúir uiré, ac
ail an mairnéalaigh (n. n. 5. 4).

1ṛ . . . **Alba** ṛá h-aínm do'n éiric ṛin (cf. K.H. II 374).

1ṛ **Connla** a bíoró aṣ níam aṛ. (II. 279).
Éamonn a aṣaṛ (S. 20).

(All (except the last,) nominal, as opposed to real, sentences. The predicate is a so-called proper name, but in reality, as used here, is a general term¹).

5°. VPS. 1ṛ doṛṣ uíom ná tíocfaíor ṛé. 1ṛ uíom-ṛa an leabhar ṛan.

(The predicate is a prepositional phrase. In the second example uíom- ṛa is equivalent to **muṁ uíom-ṛa**).

6°. PVpS. **leabhar** 1ṛ eaṁ é ṛin. **Ainmíde** 1ṛ eaṁ capall.
(Emphatic form of 1°. Notice that, the real predicate coming *before* the verb, the pronoun eaṁ must be inserted to take its place *after* the verb. The *meaning* of these emphatic forms is of course quite different to that of the unemphatic).

7°. PVpS. **maic** 1ṛ eaṁ é ṛin, 7 ní h-olc. **Olc** 1ṛ eaṁ an peacaṁ (emphatic form of 2°).

8°. PVpS. **olc** 1ṛ eaṁ an aímṛṛ aṣá ann.

(Emphatic form of 3°. But notice that some forms under 3°. are never emphasised in ordinary language. Ordinarily one does not say bṛeaṣ 1ṛ eaṁ an lá é. The sentence is quite *correct*, but it is not usual).

9. PVpS. **Alba** 1ṛ eaṁ 1ṛ aínm do'n éiric ṛin.

ṛinnbeannaṁ 1ṛ eaṁ 1ṛ aínm do.

(Emphatic form of 4°. Notice that the pronoun inserted is eaṁ (indefinite)).

1. See note on Proper Names, pp. 41-43.

10°. PVpS. **uompa** 1r ead an leabhar ran. (Emphatic form of 5°. Notice that the only emphatic form in use corresponding to — 1r doig uom na tiocfaid ré — is an ‘identification’ not a ‘classification’ sentence. 1r é 1r doig uom na tiocfaid ré. (See Identification Type II a. p. 15), where, however, doig uom belongs to the *subject*.

11°. VPS. **Cailín dárú ainm dī** Síle na mbláct. 1r **ainm dō** Dīa, etc. (I give these a separate place because they have been misinterpreted. It has been said that in the first example ‘**Síle na mbláct**’ (admitted as grammatical subject) is really the logical predicate. Of course it is not. It is logical subject, as it is the grammatical subject. If it were the logical predicate the proper Irish would be (and it is of course quite a common type (cf. classification type 4°))—**Cailín sup Síle na mbláct ab ainm dī**, or **Cailín sup é ainm a bī uirctī (nā) Síle na mbláct** — (Identification). Both modes of expression are quite common over the whole range of Irish. Cf. PH 102. “*Filetus* din a ainm in descipuil-sin,” where ‘*Filetus*’ is predicate. Cf. also PH 134. “*Gestus* din a ainm in latraind-sin.”

12°. V(P)S. **Dá mba ná bead ré fagálda roim ré aise** (S. 67). Here the predicate “**ruo**” is understood. This is no exception to the rule that the subject cannot stand immediately after ‘1r’ in non-interrogative sentences. The predicate is *felt* after **ba** above, and *must* be understood in thought.

- 13°. SVP. Níl daoine i^r **feadh** a táinig ar ná míre (TBC. 6).
 Tabair do **óia** an n^ó i^r **le óia** 7 coiméad
 a^gat féin an n^ó i^r **leat féin** (Im. 82). (The
 subject is the relative particle **a** understood
 before i^r). For 1st example see Double
 Relative (pp. 114-116).
- 14°. Fundamental part of predicate + VpS + remainder of
 predicate :—
 F^h ab ead iad ná leofad a scríob^he ná a
 n-a^gne dóib^h panama^hnt ra baite. (This of
 course is an emphatic form of i^r (b^a) f^h
 iad . . .).
- 15°. SVPs. An teagair^s ro a t^ugaim-re ní **liom** é. (CS. 245).
 (The material subject comes first. The sentence
 is rhetorically emphatic).

Dependent Forms.

- 1°. Deir ré sup leab^ar é rin. i^r deim^hn sup ainm^hre
 capall. (For omission or insertion of ab before a
 predicate beginning with a vowel, see p. 21).
- 2°. Deirimpe supb oic an peac^a. i^r dóig^s liom sup
 maic é rin.
- 3°. Nac dóig^s leat sup breas^s an i^a é ?
- 4°. Tuigim nac aill an tuim i^r mó a t^ugair^hoir uir^hé, ac
 aill an m^hairnéalaig^s.
- 5°. Deirim leat sup dóig^s liom ná tioc^har^h ré.

N.B.—In the emphatic sentences 6°—10° there
 will be a *double* sup in the dependent form. It is
 really the first one that is logically pleonastic, but
 usage requires it. Notice that it is only when the
material predicate precedes the verb, and the latter
 is followed by a *formal* (or pronominal) predicate

that the two *sur*'s occur. It is only in this case that the subject is expressed after *eað*.¹ *leabhar* *ir* *eað* *é*. But in answer to the question—*an leabhar é?* we say *ir* *eað* (*Not ir* *eað* *é*).

- 6°. *Deir* *ré* *sur* *leabhar* *surb* *eað* *é*. *Ir* *deimín* *sur* *ainmíde* *surb* *eað* *capall*.
 7°. *Deirim-re* *surb* *oic* *surb* *eað* *an* *peacað*.
 8°. *Ir* *doig* *liom* *surb* *oic* *surb* *eað* *an* *aimrír* *atá* *ann*.
 9°. *Ir* *folur* *sur* *Alba* *surb* *eað* *ab* *ainm* *doñ* *éiric* *rín*.
 10°. *Dubairt* *leir* *sur* *liomra* *surb* *eað* *an* *leabhar* *ran*.

With these contrast the following:—

Tá *ré* *rocair* *am'* *aighe* *sur* *am'* *íagairt* *ir* *ceart* *dom* *mo* *íaoḡal* *a* *caiteam* (n. 29). (The direct form would be—*ir* *am'* *íagairt* *ir* *ceart* *dom* . . . where the real predicate follows *ir*).

Dubairt *ré* *sur* *Caolte* *ab'* *ainm* *do*. (n. 74), (Direct—*ir* *Caolte* *ab'* *ainm* *do*).

But,—with two *sur*-s—

Cear *na* *daoine* *sur* *naom* *surb* *eað* *é*. (S. 35). (Dependent form of *naom* *ab* *eað* *é*).

Similarly—*Abfao* *na* *diaib* *rín* *ir* *eað* *do* *n-innread* *dom* *sur* *rparai* *iaraínn* *surb* *eað* *na* *rlata* *ran*. (M.S.F. 57).

Do *cuir* *eað* *na* *luige* *oréa* *sur* *namái* *surb* *eað* *an* *íagairt* (MSF. 115).

B.—COMPLEX ELLIPTICAL SENTENCES.

(Either classification or identification.)

In addition to the emphatic forms 6°—10° mentioned above there is a special group of sentences which are remarkable

1. A possible exception is the common expression *ir* *eað* *ran*. But here the *ran* may belong to the predicate.

not so much for their emphatic form, as for the complex nature of the expression. The thought is not expressed directly or in full, and one has to analyse it before dealing with such sentences.

Some of these sentences are clearly identification. E.g., *ní duit-re ír cóir é cárach uíom* is merely a short—but complex—way of stating the negative identification—*ní turá an té sup cóir do é cárach uíom*. This fuller form sometimes occurs. Cf. S. 221.—*Ní hé gac doinne go dtairbeáinfinn an fáinne rin do*; instead of the elliptical—*ní do gac doinne a dtairbeáinfinn an fáinne rin*; the short form is due to the influence of the ordinary classification sentence—*ní cóir duit-re é cárach uíom*. Such sentences may sometimes be still further emphasised. E.g., besides—*ír doim-rá ír ceart é cárach leat*, we have *doim-rá ír ead ír ceart é cárach leat*. We have in fact three degrees of emphasis.—

(a) *ír ceart doim-rá é cárach leat*.

(b) *(ír) doim-rá ír ceart é cárach leat*.

(c) *Doim-rá ír ead ír ceart é cárach leat*.

In this last case (c) notice that *ead* takes the place of *doim-rá*. Otherwise it does not. E.g. in answering the question *an doim-rá . . . ?* we do not say *ír ead*, or *ní head*, but *ír duit*, or *ní duit*.

Other sentences are clearly classification. *ír ar meirge a bí ré. ír ar buite ataoi*. These merely convey the information (emphatically) that the person in question was in a state of intoxication, or is in a state of frenzy.

Others again may according to circumstances be either classification or identification. The question and answer—*An ar an mbóir a tá ré? ír ar*—may imply identification, the contrast being between *the* table and some other definite object. On the other hand the question and answer—*An ar a tá ré anoir? ní head, ír ré*—imply classification, the

contrast being not between THE chair and some other definite object, but between *a position* ON the chair and *a position* UNDER it. It is worthy of note that in answering a question the pronoun *é* can never stand for a propositional-phrase-predicate, no matter how definite its reference may be. Neither can *é* be used proleptically for a prepositional phrase when the latter follows the verb ' *ír* ' and *precedes the subject*. It can be used, however, and often is, to anticipate a prepositional-phrase-predicate when the latter *follows* the subject. E.g., *ír é áit n-a maḃadair an uair rin ná í oṭeaimair*. This shows that phrases like *í oṭeaimair* in such cases are quite definite. It is interesting to compare the use of so-called proper-name predicates in nominal (as opposed to real) sentences. E.g., *An Séadna ír ainm do?* *ír ead* (where ' *Séadna* ' is understood indefinitely, or as a general term.¹ But—*ír é ainm a bí air ná Séadna* where *Séadna*, understood definitely, is anticipated by *é*. So also nouns which ordinarily are indefinite can become definite in a certain type of identification.² E.g. *ír aṭruḡad ana mór é, nac ead?* is classification. But *ír é ruo é ná aṭruḡad ana mór*, is identification (of classes). Sentences like—*ír é Séadna an ainm a bí air* (*they have appeared in print*) are just as bad Irish as—*ír é air an mbóro atá ré*.

Note that there are no emphatic forms in use corresponding to the types 11°—15°. Some of them are emphatic already. Unless we look (in the case of 11°) upon the sentence in which *ḡite na mbliáṭ*, etc., are logical predicates as more emphatic ways of making the statement (as in fact they are). They are not direct emphatic forms, because subject and predicate change places.

1. See note on Proper Names, pp. 41-43.

2. See p. 43.

Exercise I. (Classification).

Translate into idiomatic Irish :—

- 1°. *All that is high*¹ is not holy ; *nor*² all that is pleasant good ; *nor*² every desire pure ; *nor*² is everything that is dear to us pleasing to God.
- 2°. It is clear that Ireland was the name of that country.
(Translate in both ways : emphatic and unemphatic).
- 3°. You say it is a man, but I say it is a horse.
- 4°. What I say is that it is not Irish at all ; it is English.
- 5°. Give to God what is His, and take to thyself what is thine.
- 6°. He says that “ *Séadna* ” is the title of the story.
- 7°. What can't be cured must be endured.
- 8°. My father says that Michael is *his*³ second son's name.
- 9°. I think that Báb of the Liss was called Síle.
- 10°. I tell you it was “ a Young Men's Society ” they were.

Exercise II. (Classification, continued).

- 1°. He says that it is under *cover*⁴ of darkness they do their work.
- 2°. Joseph, her husband, being a *just*⁵ man, and not willing publicly to *expose*⁶ her, was *minced*⁷ to put her away privately.
- 3°. *They*⁸ that were invited were not worthy.
- 4°. *That*⁹ which is born *of*¹⁰ the flesh is flesh, and that which is born of the spirit is spirit.
- 5°. A bad custom and the *neglect*¹¹ of our spiritual advance-

1. <i>ṡac áir.</i>	2. <i>ná ní . . .</i>	3. Do not use possessive.	4. <i>rṡác.</i>
5. <i>ṡioradonta.</i>	6. Use <i>marlaó.</i>	7. <i>ṡian.</i>	8. <i>an ṡuinnneir.</i>
9. <i>an níó.</i>	10. <i>ó.</i>	11. Use <i>neamh-ṡuim.</i>	

ment is a great *cause*¹ of our keeping so little guard upon our mouth.

- 6°. It is *truly*² a misery to live upon this earth at all.
 7°. It is for this reason the prophet devoutly prays to be freed from the necessities of the body in this world.
 8°. Then it is you will regret that you were so cold AND³ careless.
 9°. Nothing so defiles and entangles the heart of man as impure love to created things. (Say—It is impure love . . . that most . . .).
 10°. All disquiet of heart and distraction of the senses arise from inordinate love and vain fear. (Say—It is out of . . . that . . . arise).

C.—Identification.—Type I VpPS.

- 1°. Sé an gníom fóganta ir gnátae le Ríe Cairil a vóanaim (C.D. 73).

Subject = (an gníom) ir gnátae le Ríe Cairil a vóanaim.

Predicate = an gníom fóganta.

p (Temporary predicate) = é.

In Old Irish the pronoun was frequently *not* inserted here. In fact there is clear indication that its use, in this type of sentence, is due to the influence of other types (notably II, III, IV). See pp. 15-31.

- 2°. 'Sé an t-uabair a cornuig an t-olc (Ser. 221).

Subject = (an ruo) a cornuig an t-olc.

Predicate = an t-uabair.

Temporary predicate (p) = é.

1. pé noearia.

2. Express by emphatic form of sentence.

3. Repeat "so."

Notice the difference between the proleptic pronoun in Irish and in English. In the English—"It was pride that started the evil," the pronoun "it" stands for the subject. In Irish the pronoun *é* stands *not* for the subject but for the predicate. The introductory "it" (standing for the logical subject again) in English *classification* sentences is ordinarily not expressed in Irish at all: (It)'s a pity that he did not come,—*1r tpuasg nár éanais ré.*

- 3°. *1r é an raogal ro an t-eaprac 7 1r é an raogal eite an fógmar* (Serm. 54).

First subject = *an t-eaprac.*

Second „ = „ *fógmar.*

First predicate = *an raogal ro.*

Second „ = „ *raogal eite.*

Here we have the explanation of a parable. Notice that '1r' often signifies "stands for, represents, means, is equivalent to." This meaning, however, it develops *from the context.*

- 4°. *1r é puo é 1r éasgramlaige 7 1r tuacalaise 7 1r mó neam-tuirsint dár ariugear nam.*

Subject = The *second é.* (The *first é* is temporary predicate).

Predicate = (an) *puo 1r éasgramlaige . . . nam.*

Notice the omission of article with *puo*, and the fact that only the fundamental noun of the predicate here precedes the subject. The subject *might* have been kept over till the end, thus—*1r é puo 1r éasgramlaige . . . dár ariugear nam é.*

- 5°. *b'é a díceall féin i coimeád ar riubal an fáir a mair ré.*

- 6°. *Ní hiaó an muinntir a cáinear an lá d'éanaí atá agham á molaó iníu (SG. 45).*

Exercise III.

Identification.—Type I.

- 1°. The man who stole the chalice was the one who found the key.
- 2°. He thinks it is the men themselves that are responsible for this ugly custom.
- 3°. I'm sorry I didn't take *your* advice from the beginning.
- 4°. Fasting will best prepare us for Christmas.
- 5°. It was pride that urged them to tell the lie.
- 6°. The wife that God had given him was responsible for *his*¹ sinning.
- 7°. It is *those*² who are lowly in this world are *most likely*⁴ to be *high*³ in the Kingdom of God.
- 8°. It is *those*² who get most who are always farthest from having enough.
- 9°. It isn't everyone I would give that ring to.
- 10°. It is the temptations and tribulations that show what progress one has made in righteousness.⁵
- 11°. If I love the world I rejoice at its prosperity, and am troubled at its adversity.
- 12°. If I love⁶ the flesh my *imagination*⁸ is *taken up with*⁹ the things of the flesh.
- 13°. If I love⁷ the spirit I delight¹⁰ to think of spiritual things.
- 14°. It is not the poor man who has not a single word of English that is responsible

1. Do not use possessive.

2. an té.

3. uapal.

4. dóiciḡe-oe

5. fíoradontaḡt.

6. ip ionnmum le . . .

7. ip áil le . .

8. maḡtnaḡn.

9. Use tá.

10. ronn

Identification.—Type II. (*Four varieties*).

(a) VpSP. Sometimes it was inconvenient, if not quite impossible, to place the predicate immediately after the verb. Moreover, for rhetorical purposes, the predicate was frequently reserved for the end of the sentence. This type is therefore very common even in the Old Irish period, and looms large in the Irish of every province down to the present day. As compared with type I, it throws some light on the construction of the verb ‘*ir*.’ Type I is found frequently in Old Irish *without* the anticipatory pronoun, though there is a growing tendency to insert it, until at last—in Modern Irish—it is absolutely essential.¹ Type II on the other hand is NEVER found *without* the proleptic pronoun,—the obvious reason being that ‘*ir*’ would otherwise be followed immediately by the *subject*. Some would-be authorities explain the pronoun here as part of the *subject*, and say it is inserted merely to separate ‘*ir*’ from a definite noun. But why should this be necessary? (see p. 44). It was *not* necessary in type I in Old Irish, but it was, and is, in type II. We have a reasonable explanation of all the phenomena on the hypothesis that the subject must *not* follow *ir* immediately: the pronoun is inserted here to take the place of the predicate, and render predication possible; it is inserted in type I on the analogy of types II, III and IV.

I°. ‘*Sé ir mian iur an eadhlair fearis Dé do maoluḡad*
(Don. 282).

Subject=(<i>an iur</i>) <i>ir mian iur</i>	} Literal meaning :
<i>an eadhlair</i>	
Predicate= <i>fearis Dé do</i>	
<i>maoluḡad</i>	
Temporary predicate (p)= <i>é</i>	} The thing which the Church de- sires is <i>this</i> —to lessen God’s anger.

1. For exceptions, see pp. 44-47.

- 2°. Séaró a gúinn a leat-taoib a tabairt ra' nsgaoit
(11. n5.—14).

Subject = (an puo) a gúinn.—Séaró='Sé (an) puo

Predicate = a leat-taoib a tabairt ra' nsgaoit.

Temporary predicate é (in réaró).

- 3°. 'Sé buaó na r5éite rin . . . an fear a beaó ar a
r5áit naó féioir é bualaó, bíoó ná beaó ann ac
5arrún 5an fearó5, nó bíoó 5o mbeaó ré na
feanóime.

Here the cumbrous nature of the predicate makes it quite impossible to express the identification according to type I.

- 4°. B'é b'faoa leir 5o raib ré amuig (S. 39).

Subject = (an puo a) b'faoa leir.

Predicate = 5o raib ré amuig. Here again the form of the predicate precludes the use of type I. Notice that, as in type I., we must frequently supply the fundamental noun of the *subject*. Observe also that the second ba introduces a classification sentence, the predicate being "faoa leir," the subject being the relative particle a (or oo) understood before ba. It is very important to notice the difference in *meaning* between a *classification* like

b'faoa leir 5o raib ré amuig.

and the *identification*—

V	P	S
Vp	S	P

b'é b'faoa leir 5o raib ré amuig.

The passage referred to here is (S. p. 39) :—

D'ayimshig Tayg a vata, agus do louir Míhál lesh an sguéb. Heasiv Tayg a lár an tí. D'eirig an sguab agus hug shí iaracht er é vuala idir an dá húil. Ví an bata go mah agus an chuishli láidir, agus

ambasa chosin Tayg a cheaun agus a cheanàcha, ach do vuel shí ins na cosiv é, agus do vuel shí ins na loraganuiv é, agus do vuel shí ins na glúiniv é, agus do vuel shí ins na cearhûnuiv é, agus ins a droum, agus ins na hasnychuiv, a dreó ná feaduir shé er baul cad a ví ag imeacht er. Fé gheri do liúig shé an doras d'osguilt dò, agus gealuim 'oit gurav é b'ada lesh go roiv shé amùh.

Many a writer in describing such a scene would have said merely—"b'fada leir go raib ré amuig." Many do not seem to understand the difference between such pairs as 'b'fada leir' and 'b'é b'fada leir.' Yet the difference is important. How often in reading certain Irish books has our taste been offended by the substitution of one such form for the other. In the above passage "b'fada leir" would have been insufferably weak,—would in fact have been an anti-climax. "b'é b'fada leir" on the other hand exactly suits the circumstances. The sentence identifies for us THE ONE THING which the poor r̥guab-ridden T̥aòg was longing for at the moment, viz. to be safely out of doors. This may seem a small point, but it is the uniform observance of these 'convenances' that distinguishes good writing, just as it is the habitual neglect of them that is at once the cause and the mark of mediocrity.

5°. b'é b'fada le gac doinne go mbeoír as teact a baile.

6°. na dpuinge . . . as ar ab é a nOia a mbotg. (Don. 130)

The people whose God is their belly. Subject = a nOia. Predicate = a mbotg.

Sentences like—ir é a fad ir a geadir go . . . and ir é a toct a tuigeat belong here also. Sé mo tuairim ná tiocfaib ré in don cor anoir belongs to

type II. rather than type I. This fact explains why *é* is used (though *tuairim* is feminine). The *é* does not refer directly to *tuairim* at all, but to the clause—
 “*ná tiocfaidh ré . . . anois.*”

Exercise IV.

Identification. Type IIa.

- 1°. The priest's business is to *pray*¹ to God for himself and all the people in a suppliant and humble manner.
- 2°. I long for the joy of peace.
- 3°. A person of the least intelligence ought to see that the people who have least sense in Ireland are those who have neither English nor Irish.
- 4°. My opinion is that the pair understood each other remarkably well.
- 5°. Had I been in his place these are the three wishes I should have asked for—plenty of money in this world, a long and happy life, and eternal life thereafter.
- 6°. The reason why she broke it was that Séadna had promised that he would marry *her*.
- 7°. The queen's desire is to get plenty of badgers' milk to drink.
- 8°. I am longing exceedingly to possess that feat.
- 9°. The one desire of everyone was to be returning home.
- 10°. The last state of man means the state he is in on leaving this world.
- 11°. The best thing you can do is to put that question to herself.

1. *Ùeic dS cup a ùiùe ruar.*

- 12°. The long and the short of it is that he must go home at once.
- 13°. No man is secure in appearing abroad but he who would willingly lie hid at home.
- 14°. The number of them that did eat was 5,000 men, besides women and children.
- 15°. My meat is to do the will of Him that sent Me, that I may perfect His work.

Identification. Type IIb.

VpS ná P. The characteristic of this type is the particle ná which precedes the predicate. The force and origin of this ná will be explained later on. The *subject* is in *thick type* :—

- 1°. 'Sé **céad muo a** *dein* **fé** ná a lám a cup na póca féadaint an faib an rparán aise (S. 29).
- 2°. 'Sé **céad muo eile a** *cu* **fé fé** *nóeara* ná an srian as taitneam ar an meabóis i n-ionad na sealaíse (S. 74).
- 3°. Samluis **fé** *sup* **é** *muo a* **bí in ionad a** *éiríde* **aise** ná mar a beaó cloc móir érom (S. 90).
- 4°. B'é **cuma n-ar** *dein* **fé é** ná le beir as baint cainte a méib (TBC. 201).
- 5°. B'iad **da hís iad ran** ná Concubair mac Neara 7 fearshur mac Róis (N. 82).
- 6°. *cu* **fé in'** aise *sup* **é** *muo* **muicad** ná annrighian diablaíde (N. 104).
- 7°. B'iad **beir iad ran** ná Maolmóirde 7 Sichte (N. 312).
- 8°. Ir iad **neirte iad ran** ná deas-ghótaet ra baile, fórlamair ceart amuis, raor aise i scómarle, san seille do coir ná do mian (Cat. 71).
- 9°. Ir é **óion atá aih** ná cleití na n-éan ir áille dat (Eir. 54).

10°. *b'é coinḡeall é rin ná roḡa a réad o' fáḡáilc as fearrḡur* (Eir. 76).

11°. *1Sé ainm a bhí air ná Séadna* (S. 6).

12°. *b'é neapc é rin ná neapc an Ċperomh* (H. 128).

All "ná" sentences are affirmative. The following one from Acts ix. 21 is *virtually* affirmative: " *ḡac é ḡnó a tḡs anpḡo é ná ċun iad do bḡeic leir ḡabḡa as tḡiall ar uacḡapánaib ná rāḡar?*" In sentences 1°, 2°, 3°, 4°, 9°, 11° the subject clearly contains a relative clause. In the others both the relative particle and the verb *ir* are understood. In 5°, e.g. " *oá ríḡ iad ran*" is equivalent to " *an oá ríḡ a ir iadran.*" In 6°, " *puo mupcāo*" is equivalent to " *an puo a ba mupcāo.*" (For omission of the pronoun here before the definite noun *mupcāo*, see p. 45-4°).

Ná in Sentences of Identification.

This particle *ná* is very widely used in Munster in sentences of the type *is é ainm a bhí air ná Séadna* (" *Séadna*," p. 6). The principal points to be noted in regard to its use are: (1) it introduces the material predicate; (2) the predicate is strongly emphasized; (3) the subject, taken in full, always contains a relative clause, though the relative particle need not appear explicitly; or a genitive or possessive phrase, easily resolvable into a relative clause; (4) while all *ná*-sentences are formally affirmative, *ná* gives them *virtually* the force of a rhetorical question, a negative sentence, or an exclusive comparative sentence. This points to the genesis of the construction.

I. The rhetorical question *annsan cé déarfadh ná gur dheaghdkuine é?* is *virtually* equivalent to *is é déarfadh gach*

aoinne gur dheaghdhuine é, though the latter has less force and pointedness. If we assume that the negative *ná* in the former became associated with the expression of the predicate which it precedes, it is easy to understand how *ná* should have been gradually invested into the affirmative sentence. The resulting type, *is é déarfadh gach aoinne ná gur dheaghdhuine é*, thus acquires all the force of the rhetorical question.

II. Besides rhetorical questions we have rhetorical negations: Thus *ní bhíodh fhios ag aoinne ná gur dhuine do mhuintir na tíre é* ("Niamh," p. 138) is virtually equivalent to *is é cheapadh gach aoinne gur dhuine do mhuintir na tíre é*. It was natural that the negative *ná* of the first form of expression should come to be used in the latter form as well. So, *ní deirim ná go bhfuil an ceart agat* is only a more emphatic way of saying *is é deirim go bhfuil an ceart agat*. A contamination of the affirmative form with the rhetorical-negative gives *is é deirim ná go bhfuil an ceart agat*.

III. This association with rhetorical questions and rhetorical negatives would of itself have been sufficient to account for the use of *ná* in affirmative sentences of identification, but the development was further promoted by another class of sentence, containing not the negative but the comparative: *ná* (= *ioná*). Thus, the affirmative sentence with a superlative adjective '*sé cuma is fearr chun na h-oibre dhéanamh an Ghaedhilg do shaothrughadh ins na h-áiteannaibh 'ná bhfuil sí beo fós*, may be replaced by a negative with comparative *níl cuma is fearr chun na h-oibre dhéanamh ná an Ghaedhilg do shaothrughadh*, etc. ("Sgothbhualadh," p. 46). The interchange of the types 'this is the best' and 'no other is better than this' is helped by the fact that in Mod. Ir. there is no distinction in form between the comparative and the superlative. And here, as before, the affirmative sentence may be rendered more explicit and emphatic by introducing

the particle *ná* : *is é cuma is fearr chun na h-oibre dhéanamh ná an Ghaedhilg do shaothrughadh*, etc. Thus two uses of the negative *ná* and one of the comparative *ná* have resulted in the affirmative *ná* of identification.

In some districts *ach* (*acht*) is used in the same way. Its origin is similar. The rhetorical question and the rhetorical negation play a similar part in its development. Thus from *cad a dhéanfaidh mac an chait ach luch a mharbhadh?* we may evolve an affirmative *is é rud a dheineann mac an chait ach luch a mharbhadh*. Similarly such a negation as *níor dhein sé ach casadh agus imtheacht leis*, might be turned into an identification sentence : *is é rud a dhein sé ach casadh agus imtheacht leis*. Of course this similarity of meaning and development of *ach* and *ná* does not imply any phonetic connection between them.

The following further examples of rhetorical negative and exclusive comparative, sentences will help the student to realise how *ná* has been developed in sentences of Identity :

- 1°. *Ní mairé a m'ádh ná go mair áchar ar Colla* (N. 244).
- 2°. *Níor b'fearra dúinn fuo a dhéanfaimís ná an cúio eile d'ár rasoal a caiteam i dtéannta céile* (T.G.)
- 3°. *Ní mair éinne ba gáire gá gcur go léir ruar cun na h-íobairte rin a dhéanam ná mair*.
- 4°. *B'féidir ná b'fearra dúit fuo a dhéanfá ná an fuo a deim reirean* (S. 66).
- 5°. *Níorb' fearra dúit fuo a dhéanfá anoir ná dul 7 sprear a cóola dúit féin* (S. 69).
- 6°. *Níorb' fearra dúit fuo a dhéanfá ná cleammar a dhéanam do* (S. 97).
- 7°. *Ní meafaim ná go mbeadh dúil níor mó astat dul ar astat ra b'fioraontaact* (Im. 19).
- 8°. *Níl don fuo ir mó a tuasann páram aigne do'n duine*

ná a tuisint go bfuil pé ar don toil le Dia na
glóire (Im. 280).

- 9°. Níl doinnir ír mó éuaðann eiríde an duine 7 a
deigleann amac é ó sárta Dé ná euaor (Ser. 2).

Type IIc.

VpS ac P.—The characteristic is that ac (not ná) precedes the predicate.

It is not used by Canon O Leary, but his work contains copious examples of the rhetorical questions and rhetorical negations from which this use of ac has developed.

Sé puo a deir pé ac carað 7 imteact an doirar amac.

It will be useful to study the following examples:—

- 1°. Le n-a linn rin cia buailfeadh eúca an doirar irteadh
ac an tinnceir mór (S. 186).
- 2°. Le n-a linn rin cia buailfeadh eúca irteadh ac Taðs
ós ó Cealla, 7 Conn 7 acair Cuinn (n. 259).
- 3°. Cao a deirfeadh pí ac an puo atá geallta aici ó doirac?
(n. 313).
- 4°. Cé geobadh car an doirar ac Séadna? (S. 89).
- 5°. Creadh ír iontuigte ar ro act nac fuil euað ar bit
n-a mbí an duine ac euað n-a bfuil pé ro-marbta?
(KTB. 10).
- 6°. Cáir euað pé acair ac iotreo an baill n-a raib Donncað?
(n. 306).
- 7°. Níl ar riubal le deic mbliadnaib ac an t-ollmú
(SG. 138).
- 8°. Cé tiocfað 7 doirfeadh an feirm ac fear n-arb ainm
do Dóinnall ó Duibáin? (MSF. 58).

Exercise V.

Re-write the above eight examples as formal identifications with the verb ír.

Exercise VI.

Identification. Types IIb and IIc.

- 1°. There is only one thing which keeps many back from *spiritual progress*¹ and fervent amendment of life, and that is *the apprehension of difficulty*,² or the labour which must be gone through in the conflict.
- 2°. Whilst I am kept in the prison of the body I acknowledge myself to need two things—food and light.
- 3°. You describe it as a trifling change, but in my opinion it's the sort of thing one calls a very big change.
- 4°. There are two things you would do well to avoid. They are ugly and hurtful to soul and body. The two things I mean are foolishness and evil-mindedness.
- 5°. The very first thing the messengers did was to ask if³ he was Christ.
- 6°. The very first thing to be done was simply⁴ to give the champion's portion to the best warrior.
- 7°. The manner of his coming was, if you please,⁵ in a gentleman's suit.
- 8°. What brought me to talk to you now is simply this,⁵ that I am in difficulties.
- 9°. The thought referred to was how little anyone expected that it was Cormac they'd be marrying in the end.
- 10°. There was one person who never thought of it, and that one was Cormac himself.
- 11°. I think there are only two people who understand him. These two are Fergus and Cúchulainn.
- 12°. The man they sent to do this work was *none other than*⁵ Lonán.

1. *leap a n-anama déanamh.*
 2. *nó éiridir.* 3. Interrogative.
 5. Expressed by *ná*.

2. *An obair a b'eir, dar leo,*
 4. This is expressed by *ná*.

- 13°. His food consisted *merely*¹ of locusts and wild honey.
 14°. The act of injustice referred to was the insulting of a woman.
 15°. The thought that occurred to him was that he had never tasted better food.

Identification. Type II*d*.

VpS map P.—The characteristic of this type is that map precedes the predicate. This map is logically pleonastic, just as the word “because” sometimes is in English. We say, e.g., “he remained simply *because* he didn’t wish to go,” and influenced by this we say “the reason why he remained was (*because*) he didn’t wish to go.

N.B.—Though cúir is fem. the pronoun used is é. This is quite regular because é refers directly, not to cúir, but to the predicate.

- 1°. 'Sé cúir ná h-éirteann ríð-re le briaḁaibḁ Óé map ní h-ó ōia ríð (Ser. 170).
 2°. 'Sé cúir n-a ḁfuil ran map rin, map, pé duine a ḁairteann, ir é Críort péin a ḁeineann an ḁairte (Ser. 57).
 3°. 'Sé cúir ná ḁéanḁaḁa ḁíoḁaltaḁa oḁaibḁ map ḁeall ar an earonóir rin, map ní loirḁim mo ḁlóiré péin (Ser. 172).

Exercise VII. Type II*d*.

- 1°. The reason why this is so is that man’s mind sinks down into outward things, and unless he quickly recover himself he willingly continues immersed in them.

1. Expressed by ná.

- 2°. Because thou hast yet too *inordinate*¹ a love for thyself, therefore art thou afraid to *resign*² thyself wholly to the will of others.
- 3°. This is the reason why there are found so few contemplative persons; because there are few that wholly sequester themselves *from transitory and created*³ things.
- 4°. The reason that so *few*⁴ become *illuminated*⁵ and *internally free*⁶ is because they do not know how to wholly⁷ renounce themselves.
- 5°. The reason why you cannot speak Irish well is because you haven't learned it from oral instruction.
- 6°. I suppose it is because you think English 'respectable' that you have such little knowledge of, and esteem for, your own language.
- 7°. The only reason he can *advance for*⁸ such conduct is that he doesn't know what he's doing.
- 8°. My principal reason for mentioning this matter now is that I have always felt it to be an Irishman's duty to help on the cause of his native language as much as he can.
- 9°. If there is one reason more than another to convince me that you are right, it is this—that "God helps those who help themselves."
- 10°. The reason why so few people can write Irish well is that they do not study it in the proper way.

34

1. IOMAD.

2. FÁS . . . pé.

3. CRUICUIĞTE OÍOMBUANNA.

4. OIRÉAD. 5. Cóm beas roluir aigne (beas, because oiréad was used for "few").

6. Cóm beas raoirre aigne.

7. AMUIĞ IR

AMAC.

8. Cuir píos le . . .

Identification Type III.

VpSP.—This is a very important type. It is quite common all along the ages, but it seems to have never been appreciated. As in type II (with which it has some affinity) the predicate comes at the end ; but the subject is different. In type II. the subject contains a relative clause (whether the relative be expressed or understood) or a genitive or possessive phrase which might easily be resolved into a relative clause. In type III. the subject is merely a noun with the definite article, and sometimes a demonstrative particle or an adjective. The reason for giving it as a special type is this,—because the same form of words might—in a different context—be a sentence of type I.—with entirely different construction and meaning. Take for instance the sentence—*Sé an namhár an peacaó*. If I have no context to guide me I cannot tell precisely what is the meaning. It *may be* a sentence of type I. (VpPS) implying that I am speaking of *sin* and asserting that sin is *the* enemy of man. But then it may also mean quite a different thing. In the context from which I have taken it (Ser. 238) it *does* mean quite a different thing. It is a sentence of this third type. The question was not about defining “sin,” but about defining “the enemy” (previously mentioned). *An namhár* is clearly the subject, and *an peacaó* is just as clearly the predicate. To understand it any other way, is to misunderstand it, to miss the meaning of the passage entirely. Irish literature is full of this type, yet not a single writer on Irish Grammar—as far as I know—has ever called attention to it. It is of course more rhetorical than type one. In fact it is an abbreviated form of type II. *Ír é an namhár an peacaó* is virtually equivalent to—*Ír é nuó an namhár (ná) an peacaó*. The words, too, are pro-

nounced quite differently according to the meaning. If the sentence belongs to type I, it is spoken quickly with practically no pause from start to finish and of course the predicate “*an namhaid*” receives greater emphasis* than the subject. If it belongs to type III, the utterance is slower, there being a distinct pause after *é*, and another after *namhaid*, and of course “*an peacad*” will now receive the greater emphasis. Other examples :—

2°. . . . *Suirb í an íomáig úd an náúúr óadonna* (K.T.B. 3).

Here the context makes it quite clear that the subject is “*an íomáig úd*” and that “*an náúúr óadonna*” is predicate. Of course we are met here with the “bogey” of “*grammatical predicate*.” But the distinction, as we have said already, is a myth,—as applied to the verb ‘*ir*.’ It seems to have arisen from the idea that type I. is the only possible type of predication. An absurd and disastrous idea!

3°. *Sé an ceapóir úd an náúúr óadonna* (K.T.B. 10).*

Sometimes there seems to be a mixture of types II. and III. in one sentence :—

4°. *Ir é an corṡ so léir ṡ an corṡ ir mó orainn . . . ná deinimíṡ don iarradṡ ar dúl ar bódar fíoradontaṡta na naomṡ* (Im. 17).

Exercise VIII.

Identification. Type III.

1°. He is truly great who is great in charity,

2°. We ought to pay great attention to our Saviour’s words :

* The proleptic pronoun, even in O.I., is frequently assimilated in gender to the subject, where the latter differs in gender from the predicate

because we understand that the Saviour is the Son of God.

- 3°. He spoke of rearing a noble castle ; now this castle represents the actions of our lives.
- 4°. The enemy means the devil. and night the time of temptation.
- 5°. Spring means this present life. and autumn the next life. (Cf. Type I. Ex. 3, p. 13).
- 6°. That man is really wise who knows himself.
- 7°. The altar signifies *allegorically*¹ the human heart.
- 8°. The enemy is the devil, the harvest the fruits of grace in the human soul.
- 9°. Correct Irish is Irish with no taint of English upon it.
- 10°. Truth frequently signifies the one thing which you don't want to hear.

Type IV.

PVpS.—The predicate is brought forward to the beginning of the sentence for the sake of emphasis, or rhetorical effect. But observe that the proper pronoun must be inserted to take its place *after* the verb. Cf. the emphatic classification—*teabhadh ír eadaí é*. Proverbial and sententious sayings are often cast in this mould. The pronoun is here retrospective.

1°. *Toradh an uile ír é ír ura do cora.* Predicate = *toradh an uile*.

Subject = (*an cuib de'n oile*) *í* *ura do cora*.

P

V p

S

2°. *An bair a ceapadh do'n éan ír é ír truaigh bair dom féin* (*Deir. II. 11*). Here again we must supply the

1. *So páirticiaille.*

fundamental noun of the subject—*an muo*. Note (as in example 1°) that the 2nd ‘*ir*’ has for subject the relative particle *a* (understood).

- 3°. *na siollaí tuairir ir ias ba mó a éuaíó as muic na rár*
 P V p S
 (N. 89).

Here with the subject, when we analyse it, we must supply “*na daoine*” or some such antecedent to the relative particle understood with *ba mó*.

This type is very common in Old and Middle Irish, as it is in Modern Irish. E.g., Wb. 21c5 *Crist didiu is si inchathir; ind noib ata ellachti hi Crist ithé cives*. In such cases, where the subject noun and the predicate are of different gender, the retrospective pronoun is assimilated to the gender of the subject noun.

- 4°. *Sorimplait 7 miam ir ias a bí ann* (N. 166) Supply “*na*
 P V p S *daoine*” as ante-
 cedent to the rela-
 tive “*a*” in the
 subject.

- 5°. *Clann na muicte 7 na n-uairé ir ias a éasao* (N. 10).
 P V p S
 See previous remark.

- 6°. *An poit-cléar ir é a bí ar muibál aca*, Supply ‘*an muo*’
 P Vp S or some such words
 in subject.

Ordinarily the unemphasised pronouns *é*, *í*, *ias* are not used by themselves as predicates. When they appear to be so used it will be found that they

refer back to the material predicate, mentioned in the preceding clause or sentence. E.g.:

S. 29.—*Δ*ςυρ ιρ *É* *Δ* *bí* *so* *b*ρεαξ *τε*ανν *γ* *so* *b*ρεαξ *τ*ρομ
(Referring to “*an rparán*” previously mentioned.)

S. 59.—*1*ρ *ο*όις *uom* *ς*υρ *Síte* *b’ainm* *ο*ο *báb* *an*
*λε*ρα, *γ* *ς*υρ*β* *í* *ba* *πο*ξα *λε*ιρ.
(Referring back to “*báb an lepa.*”)

S. 68.—*u*αιρ *ο’έ*ιμ*ς* *Siu*bán *ar* *mar*οin, *ι*ρ *í* *Δ* *bí* *so*
*τ*υρ*ρε*α*ς*.
(Referring back to “*Siu*bán.”)

SG. 92.—*Δ*ςυρ ιρ *É* *ι*ρ *τ*ύρ*γε* *μ*ί*τε*ανν *όν* *ς*ε*ο*μ*ρ*α*ς*.
(Referring to “*an sa*θ*ar* *me*α*τ*α” mentioned by previous speaker.)

7°. *An* *τ*-*u*α*θ*αρ *ι*ρ *é* *é*μ*ρ*εανν *ο*υ*ι*νε *Δ*ς *ρ*ορ*μ*α*ο* *le* *n-Δ*
*é*ομ*ar*ρ*ai*n (Ser. 13).

Exercise IX.

Identification. Type IV.

- 1°. It's the people who know least that talk most.
- 2°. The hardest people to set talking are *those*¹ who know Irish best.
- 3°. It was *none other than*² the barefooted woman.
- 4°. It was the high character of that action that destroyed me.
- 5°. The worst people are those who don't know a single word of Irish.
- 6°. The very thing that is a credit to them is the one they want to disown.
- 7°. It is his own *affairs*³ that are worrying him, not those of Irish or Ireland.

1. *An té*.
3. Singular.

2. Expressed by rhetorical form of sentence.

- 8°. What I have asked must be done,
 9°. As soon as they were near him they recognized him.
 It was St. Caillin.
 10°. It is our *liberties*¹—our very *lives*¹—that are in danger.
 11°. What he coveted most was friendship with the young.
 Their minds were *impressionable*² and *changeable*,³
 and it was not difficult to inveigle them.⁴
 12°. Oftentimes they that are *better in men's judgment*⁵ fall
 lowest, because of their too great confidence.
 13°. The saints that are highest in the sight of God are the
 least in their own eyes.
 14°. The higher a person is advanced in spirit the heavier
 crosses shall he often meet with.
 15°. That thing most readily comes to my mind which
 naturally delights me, or which through custom is
 pleasing to me.
 16°. I beg for the peace of thy children who are fed by thee
 in the light of thy consolation.
 17°. The stone which the builders rejected the same is
 become the head of the corner.
 18°. He that shall endure unto the end, he shall be saved.
 19°. He that believeth,⁶ and is baptized⁶, shall be saved ;
 but he that believeth⁶ not shall be condemned.
 20°. He that is lesser among you all, he is the greater.

Identification. Type V.

PS.—The predicate and subject are simply juxtaposed without the verb. If the verb (with, of course, the necessary pronoun) is placed *before* the predicate we reduce the sentence

1. Singular. 2. *boḡs*. 3. *ḡuaḡaḡ*. 4. This sentence must be joined to the preceding one, because it gives *his* reason. 5. *1ṛ aoiṛṛoe cáil*. 6. Future tense.

to type I ; if placed *after* the predicate we have type IV. Proverbs are often expressed in this form.

1°. $\overbrace{\Delta\eta\ \mu\alpha\ \iota\tau\ \alpha\eta\eta\alpha\mu\ \iota\tau\ \iota\sigma\gamma\alpha\tau\alpha\varsigma}^{\text{P}}\ \overbrace{(\text{proverb})}^{\text{S}}$. Notice that once more we must supply the fundamental noun of the subject ; further that the main verb is wanting, and that each of the two verbs expressed is relative (the particle being understood).

2°. Τοῦτ' ἐστὶν ἡ ἀρετὴ τοῦ σώματος (proverb).

[illegible]

4°.
 Σομφλατ αν έξω ουνε το βυαλ υμε.

It will be noticed that if above sentences are made dependent they must take the form of type I or of type IV. *Questions* like *car é an ruo é rin?* belong here (p. 48).

Exercise X.

Type V.

- 1°. My father was the first person I met on entering the house.
- 2°. It is hardest to check evil when it has run its course.
(Cf. Ex. 2 above).
- 3°. The fear of God is the beginning of wisdom.
- 4°. What surprised me most was *the excellence*² of his performance.

- 5°. It's the people who have least sense that talk most.
 6°. We like best what pleases us best.
 7°. We *ought* always to *do*¹ the thing that is most beneficial to us.
 8°. One *naturally*² likes a nice person.
 9°. The heaviest weapon is the most profitable.
 10°. The highest chair suits the tallest person best.
 11°-20°. (Re-write above sentences in the dependent form).

Type VI.

SP. Subject and predicate juxtaposed, without the verb. As type V is an abbreviated variety of type I or type IV, so this type is an abbreviated variety of type II. Sentences of this kind frequently look like classification sentences and are not seldom misunderstood.

1°. *Eagla Dó túir na heagna.* This sentence *may* belong to type V if it is understood to define what is the beginning of wisdom,—if it means that to begin to be truly wise we must fear God. But it *might* mean in the mind of a speaker that we are defining “the fear of God.” It would in this case belong here, and would be equivalent to an abbreviated form of—*1r é puró eagla Dó ná túir na heagna* (type II). Cf. the relation of type III to type II.

S

P

2. *Tír gan teanga tír gan anam.* Here we are obviously defining *tír gan teanga*. At first sight it looks like classification, but a little thought will show us that *tír gan teanga* means not any individual land, but that class or kind of land which is *gan teanga*; so that we have here not the classification of an individual, but the identification of classes. The

1. *1r inóeanta.*

2. *niró náó iongna.*

sentence is a brief way of saying—*Sé puo tír san teanga ná tír san ánam.*

3. *Móinach Casil comdas rí* (M. of Cashel is a just king). (From an O. I. poem in LL., p. 149a, published in "Miscellanea Hibernica" (Kuno Meyer). Studies in Language and Literature (University of Illinois), Vol. II, No. 4).

Exercise XI.

Type VI.

- 1°. A man's enemies are those of his own household.
- 2°. The life of a language is the speaking of it.
- 3°. A man of no property is no good.
- 4°. A fire without heat is no use.
- 5°. Rain followed by fine weather never causes a wilderness.
- 6°. A language that has no poetry has no literature.
- 7°-12°. (*Re-write above sentences in dependent form.*)

This 6th type is quite common from the oldest times. E.g. (P.H. 187) *Tu-ssa Dia, mei-se duine ; tusu tigerna, mei-se mog.*

Proverbs are often expressed in this way :—*Obair san bialó san páis, obair san fonn san fiaðac air.* As type V, when it becomes dependent, is reduced to type I or type IV, so this present type takes the form of type II. Notice that in sentences 3°-6° above the fundamental noun of the subject must be repeated in the predicate.

Type VII.

VPS. The predicate is either—

- 1°. A pronoun of the 1st or 2nd pers. sing. or plur.

2°. A pronoun of the 3rd pers.+*reo*, *rin*, *riú*
(*ro*, *ran*, *rú*).

3°. Any pronoun + *féin*.

1°. (1r) *Míre Seapóir ó Nualláin*.

2°. *Deir ré supb é rin pádrais ó Cealla*.

3°. *Ac 1r míre a bairt é* (S. 18).

4°. *Airú, a Séadna an tu ran?* (S. 34).

5°. *b'é féin áro-ollaí uiaó*.

It has been maintained that in a sentence like " *míre an bár* " in answer to the question *Cia turpa?* *míre* must be the logical subject. With this we cannot agree, *unless the sentence be understood as an example of type VI*. . If the verb is expressed immediately before *míre* then *míre* *must* be the logical predicate. It is no argument to compare such a sentence with English, and say that in the English " *I* " is the logical subject. This is only an attempt to bring Irish into line with English. It is sheer " anglicisation " of the language. The whole history of the verb ' *1r* ' shows it is impossible to predicate anything by means of it unless it be joined immediately to its logical predicate (at least in the pronominal form). On any other hypothesis we cannot explain the invariable presence of the pronoun in types II, III, and IV and its frequent absence in type I in Old Irish. Furthermore, when *míre*, etc., are logical subjects in the Irish mind the sentence takes quite a different form (type VIII). The use of the proleptic prepositional pronouns---(see p. 78) and certain relative constructions---(see p. 108) are further evidence that the subject must *not* come immediately

after *is* in non-interrogative sentences. The Grammars and Composition Books are absolutely wrong on this point. They lead us to suppose that when any of the words mentioned as predicates in this type constitute one of the terms of 'identity,' they *must* be predicates (logical or *grammatical*!) in the Irish sentence. This is entirely misleading as will appear from the next type (VIII).

Exercise XII.

Type VII.

- 1°. You're the queerest man I ever met.
- 2°. If thou seek thyself thou wilt indeed find thyself, but to thine own ruin.
- 3°. We ourselves are responsible for the game going against us.
- 4°. You want Tomás ó Cealla, do you? Here he is. No, I'm wrong. That is he, over there.
- 5°. These are the friends, mother, I was talking to you about, yesterday.
- 6°. I was the first person to speak Irish in the house.
- 7°. I tell you it was I who did it, not you.
- 8°. You said first that you were his mother, and then that it was you who baptized him.
- 9°. Ye are the salt of the earth. Ye are the light of the world.
- 10°. It is they who bear witness concerning me.
- 11°. I am the bread of life. I am the light of the world.
- 12°. I know him because I am from him and he hath sent me.

Type VIII.

VpPS. The only difference between this and type I lies in the subject. Here the subject is a pronoun of the 1st or 2nd person, or a pronoun of the third person strengthened by a demonstrative. A priori there is no reason why such words should not be used as subjects, and it is difficult to understand how the idea arose that they cannot be so used. Because a posteriori there is abundant proof that they not only *may* be so used, but that they *must* be if it is necessary to express the meaning ; if there is a strong desire (for any reason whatsoever) to keep them definitely as *subjects* in our minds. The following examples will show that such necessity or such desire frequently exists :—

1°. 'Sí cainnt an tSlánuigíteora féin í rin. Here it was the writer's desire to predicate "cainnt an tSlánuigíteora féin" of the words in question (denoted by í rin).

2°. Sé mo corp é reo. Here it was imperative, owing to the special circumstances, (the words being *factitive*), to express it in this way. *All previous translations of these words of Consecration are unsatisfactory, if not absolutely wrong.* An attempt has been made to save the theological aspect of the language by saying that in "ir é reo mo corp-ra" the é is proleptic, (standing for the predicate mo corp-ra) and reo is subject. Against this, however, is the fact that é reo are too closely connected to be thus separated, and the further fact that instead of é reo, é rin in such sentences the modern language frequently substitutes rin é, rin é, where the theory cannot be applied. The emphatic particle above is out of place also. The real meaning of ir é reo mo corp-ra is

that it states where the body of Christ is to be found,—viz., *in the object denoted by “é reo.”* It insinuates therefore that Christ’s Body is NOWHERE ELSE; But Christ’s Body is in Heaven, and also in every consecrated particle throughout the world. Theologically and linguistically it is quite untenable as a translation of the Words of Consecration. On the other hand *1r é mo corp é reo*, states of the object in question (denoted by *é reo*) that it is “Christ’s” Body. It neither states nor insinuates anything about Christ’s Body being, or *not* being, anywhere else. It means exactly what was wanted. Where the *é* and the *reo* (or *rin*) are actually separated in the sentence, they are separated in thought also, *é* standing for the predicate, and *reo* (or *rin*) for the subject. E.g.,

(Dott. II 13).—*is e Crist Mac Dé sin.*

(PH. 268).—*ni he m’étach féin seo itir.*

3°. *’Sí mo cúro fóla, ra’ tiomna nua, í reo.* The same remarks apply here as above.

4°. *1r iao do briaíra-ra iao-ro, a Cúioirt, bíodh naé in-aon am aiháin a duibhíao iao* (Im. 235).

5°. *An é rin an cárta duibh?* Ní hé, aé rin é é (type VII). Here we are looking for *an cárta duibh*, and the answer given is the proper one).

An é an cárta duibh é rin? (type VIII). Ní hé, pé an cárta bán é. (Here we were *not* looking for *an cárta duibh*, but only for the colour of the card pointed at. To transpose the answers would be to misunderstand the questions).

6°. *Bpéire Cúioirt iao ran* (Im. 1).

7°. *So fóir doob’ é Mac Dé é rin* (C.S. 83).

8°. *Naé é mac íóreip é reo?* (C.S. 150).

- 9°. $\text{maoip } \gamma \text{ eliap } \text{ia}\theta \text{ ran}$ (Ć.S. 169).
 10°. $\text{ip } \acute{e} \text{ reo an fáir } \theta \text{ an amhar. } \text{Dubairt tuille acu :}$
 $\text{ip } \acute{e} \text{ an Críort } \acute{e} \text{ reo}$ (Ć.S. 246).
 (Here we have VII and VIII combined.)
 11°. Adeir se ina letreachaib fein curabb é tigerna na tigerna
 γ rí na rí é féin (G.M., ZCP II, 268).
 12°. $\text{féac, mo } \theta \text{ia } \acute{e} \text{u, mo } \acute{e} \text{uio an traoḡal } \acute{e} \text{u}$ (Im. 168).

Exercise XIII.

Type VIII (and VII).

- 1°. Is that the book you wanted yesterday? (VII) No.
 This is it, here.
 2°. Is this the pen I gave you this day week? (VIII) No.
 It's the one you had in your hand this morning.
 3°. These are Thy words, O Christ, the eternal Truth, though
 not delivered at one time nor written in one place.
 4°. Is this the white box? (VIII) No, it's the black one.
 5°. " " " " " ? (VII) No, there it is yonder.
 6°. This must be our business to strive to overcome our-
 selves and daily to gain strength against ourselves,
 and to grow better.
 7°. I chose them out of the world; they were not before-
 hand with me, to choose Me.
 8°. I imparted to them extraordinary comforts, gave them
 perseverance and crowned their patience.
 9°. And they put over His head His cause written: "This
 is Jesus King of the Jews."
 10°. I gave testimony that this is the Son of God.

Type IX.

VpSP. The peculiarity is in the proleptic pronoun, which
 is $\text{e}\acute{\alpha}\theta$ here (as distinguished from types II and III (\acute{e} , i , $\text{ia}\theta$)).

The pronoun *eað* (originally neuter) is specialised in Modern Irish to take the place of an indefinite predicate whether masc., fem. or (originally) neuter, in classification. In the present type we have a survival of the Old Irish use of *eað* to anticipate a definite predicate (like the others). Nowadays it is found mostly in poetry, and occasionally in folk lore. In Keating, of course, it is quite common. Examples :

- 1°. 'Seað òubairt rí—Éirt uim 50 foil (L.O. 260).
- 2°. Is eað do rónrad na h-Árptail rmuaineað ar an mbár (KTB. 5).
- 3°. 1r eað éaluisgear an taoð éoir do'n alctóir, oirtear, .i. torac doire an tuine (KTB. 6).
- 4°. 1r eað doubairt, 'ní tabair tuine uaid an nio nac bí aige (KTB. 8).

Type X.

SVpPs. The real subject comes first, and a pronoun comes in at the end referring back to it. (Cf. Classification, type XV).

An t-aran a tabairfad-ra uaim 1r é mo cúro feola péin é cun beata an domain (C.S. 242).

NOTE.—Sometimes we find identification and classification in the same sentence :—

- 1°. Oeir curu acu **supb é lepremar é** (Identification) **no tuine de rna fáidib** (C.S. 45) (classification).
- 2°. Ní feoil 7 fuil a o'foilliriz uuit-re rin (classification ac m' áctair-re atá inr na flactair (identification of the type PS, only the S is understood from the preceding clause) (C.S. 45).

Note on Proper Names.

In " Séadna," p. 20, we read the following :—

Síte.—Cosar a áit! Cad é an ainm atá air?

Cáit.—Tá Éamonn.

Peis.—Ašur Éamonn a ádair.

Here the sentence (1r) Éamonn a ádair is a classification sentence like the others in type 4° (Classification, p. 5). All these examples show clearly that words which at first sight are Proper Names, are in reality sometimes true general terms, considered logically. This fact has been overlooked, and students have been led astray on the point. It was stated, in a book published some years ago, that "the rule requiring a *definite noun* to be separated from 1r by a personal pronoun is subject to exception, viz. : (a) where the sentence gives a name or title and ná is not used, e.g., aouðairt ré sur páorais ainn a mic ; aouðairt ré sur Dún Šarván do bí ar an mbaile rin muam. (b) In such sentences as Seumur ó hAongura do-rišne an claiðe rin amuig where a proper name is emphasised 1r is suppressed."

Now, neither of these cases is an exception to the rule in question. The example (b) is not, because, as the writer himself remarked, "1r is suppressed." If 1r is suppressed of course there is no question of the Rule at all ; if there is no '1r' the rule can neither be observed nor broken ; the sentence is 'diversa materia.' The examples given under (a) are more serious. The nouns in question—páorais and Dún Šarván are NOT DEFINITE NOUNS AT ALL, and so the examples again fall altogether outside the scope of the rule. Words like páorais, etc., have an entirely different force when predicated of a person or place or thing, and when predicated merely of *the name* of a person, place or thing. When I say 'This man's NAME is páorais' "páorais" is used in what logicians call its 'suppositio materialis.' But when I say "This MAN is páorais," "páorais" is used in its 'suppositio realis' and the sentence means either "This man is an individual bearing the name páorais" or

he is “*the* special individual” to whom alone “*ṛáðarais*,” in the sense I now attach to it, belongs. All these distinctions are clearly marked in Irish.

We can distinguish *four* uses of such terms :—

- 1°. Sé *ṛáðarais* a bí ann.
- 2°. Deir ré sur *ṛáðarais* é ríú, leir.
- 3°. Sé ainm atá air ná *ṛáðarais*.
- 4°. Deir ré sur *ṛáðarais* ir ainm ró.

In 1° and 2° *ṛáðarais* is used in its ‘real supposition,’ but in 1° only is it a true proper name, a true individual term, a true definite noun. In 2° it is really a general term equivalent to “*a person bearing the name ṛáðarais*.” In 3° and 4° the ‘supposition’ is material, whilst in 3° the term is definite but in 4° quite general. 1° and 3° are therefore identification sentences, 2° and 4° are merely classification. 1° and 2° are *real* sentences, 3° and 4° are merely ‘nominal’ sentences. Compared with these two ‘nominal’ sentences there are two ‘real’ sentences which will throw light on the situation.

These are, e.g., { 3a. Ir é ríú é ná atpuḡad ana-mór.
and { 4a. Ir atpuḡad ana-mór é.

4a. means simply that the matter in question is ‘a great change,’ a thing that comes under that heading, one of the several things or occurrences to which we should give that name. 3a. means more than this. The subject is no longer it (é) but ‘the *kind of thing* that “it” is’ (an ríú ir é). The predicate is no longer merely ‘a great change’ but ‘THE KIND OF THING which we call a great change’ (for this is the real meaning of “atpuḡad ana-mór” in 3a). We are no longer *classifying* the *individual occurrence*; we are identifying ‘the class to which that occurrence is conceived as belonging’ with ‘the class we describe as atpuḡad ana-mór.’ To put it another way—3a considered logically expresses the generic judgment S is P., while 4a represents the form “this S is P.”

In regard to "the rule requiring a definite noun to be separated from *1r* by a personal pronoun" it is time to remark that there IS NO SUCH RULE AT ALL! In Old Irish, even in type I, there *was* no such rule. In type I the presence of the pronoun---though necessary according to present-day usage---is due to a misunderstanding, a confusion of types. It is inserted in order to assimilate type I to types II, III, and IV, not in order to separate '*1r*' from a definite noun. THAT was NEVER necessary. The real rule was, and is *that the subject must not stand immediately after 1r*. That is the real reason why the pronoun is used in types II, III, IV. The *definite* character of the following noun *has nothing whatever to do with it*, as is seen from type I in O.I. where the pronoun was seldom used (and then, as we have said, owing to a misconception); and also from the fact that the insertion of a pronoun is *equally necessary* in classification sentences of a certain kind even when the following noun is indefinite (if it is the SUBJECT). We must say, e.g., *ΔΙΝΜΙΘΕ 1r ΕΔΘ* *capall*. This *εΔθ* is as necessary, and *for precisely the same reason* (viz., to separate *1r* and the subject) as *é, í* or *1Δθ* are necessary in types II, III and IV. In type I the presence of the pronoun is an anomaly.

We have said that the alleged exceptions to the rule as quoted on p. 42 are not exceptions at all. If we admit the Rule in that un-emended form, we find there are *real* exceptions to it in Modern Irish. (In the emended form given above there is ABSOLUTELY NO EXCEPTION.)

1°. An occasional example like that in Keating's poems (I)

ΣΙΘ ΕΔΘΠΑ ΤΕΑΝΣΑ 1r ΡΕΑΝΘΑ

ΣΙΘ ΛΑΙΘΕΑΝ 1r ΛΕΙΓΕΑΝΝΤΑ.

This is merely an archaism.

2°. Where certain definite expressions have taken on an

One must say, however, ἡ ἐ παρὰ ἀνὰ τιμῆς ἀ
 τὴν τιμὴν ὀφμ. (*Not* in order to separate ἡ from a
 definite noun, but by assimilation to types II, III and
 IV).

3°. When the predicate is a prepositional phrase, even though *definite* in sense,—*unless it comes last in the sentence* :—

But--1r Է ձիւ յ-ա թաճածար զն զար ըն զն 1 յԵսայար.

4°. The chief exception is *in relative 1st sentences* when the relative particle (generally understood) is *subject* to the 1st.

- (a) . . . Տըրբ է իօրա **Իր Բրիօրտ** անն (Acts xviii. 5).
 (b) Իր Եսծ **Իր Դիա** անն, Տրիօրաւո ըօրսւրօե (Don. 40).
 (c) Իր է **Իր միժեանման ոճ Արհաւիճ Նա Մեանմնա** անն,
 Երեւոնիճաժ ըստրաւտաւ յըլ. (Don. 394).
 (d) Դօ ըհրիօծաժ ան մեօր ըօ իօնսր չօ չօրօրօրօրօր ըծ
 Տըրբ է իօրա **Իր Բրիօրտ մաւ Դե** անն.

When, however, the relative particle (expressed or understood) is genitive, accusative, or dative the pronoun is inserted in the ordinary way :—

- (a) Níl daoine ó baozal as teacht or cōmair daoine ac an té **ḡurbé a úúil** beit in donar (Im. 36).
 (b) Tá marcaigeacht fuairc as tuine **an fáid ir é ḡrápta** **úé** atá áá iomcar. (The Relative understood before

DO LEAP É. (Im. 287). (Rel. dat. Direct for oblique in temporal clause. See p. 89).

- (1) *Mi máctnuigeanann ríob conur **maí** **í** é **búir** **leap** don tuine amáin o' fásáil báir ear ceann an pobail 7 san an cinéal so léir do dúl ar ceal* (C.S. 259).
(Dat. Rel. Direct for oblique in modal clause ; p. 90).

Rarely, when the relative clause is negative though the relative is subject to the verb *í*, the pronoun is expressed :—

*Bí a lán neite **náirb** é an lár ar áitneáct* ašainn (SG. 135).

The insertion of the pronoun here is merely a reminiscence of the common expressions—*muo naé é, muo náirb é*, where *é* *must* be used because the material predicate is suppressed. We may therefore look upon the above sentence as peculiar, not in the use of *é*, but in the repetition of the material predicate. Early exx. of omission of pronoun :—P.H. 130 *Cid he is airchindech na n-apstal*. P.H. 130 :—*Co n-id he Crist is rig 7 is brethem na n-uli dúl*.

NOTE 1.—In Donlevy 44 *An **Ṯia** an t-**Átair**?* is correct. *An é **Ṯia** an t-**Átair*** would seem to imply *only one person* in God.

Similarly, Ser. 180—*Ír **Ṯia** ár Stánuigheoir*. Here the direct reference is to the divine *nature*. *Ṯia* means *a person of divine nature*. (There are *three* such Persons).

NOTE 2.—We have said frequently that the great rule of *í* construction is “ *that the subject must not follow **í** immediately.*”

It is this rule which necessitates the insertion of the pronoun in types II, III, IV, VIII and IX of Identification, and in certain kinds of Classification (types 6, 7, 8, 9, 10, pp. 5, 6). Up to the present we have not considered questions. Questions of course are peculiar. (*I am speaking of What and Who questions. Questions like—An é **Tomár** ó Ceallaigh*

DO BÍ ANN? SUGGEST *a predicate and follow the ordinary rules*). In the first place there is no real predication, properly so called. The essence of such a question is that it asks for, not gives, a predicate. The interrogative takes the place of the predicate, and comes first, and as a rule 'ÍR' is not expressed. It is to be noted that where 'ÍR' does follow CAD or CIA it is not the principal verb at all. We have two kinds of question therefore to discuss:—1° CAD É AN RUO É RIN? Here we have simply juxtaposition of predicate and subject (type V, pp 32-33), the verb being understood. There is therefore no question of the above rule being violated here. In CIA H É RIN?, if we look upon h- as the lenited r of 'ÍR' we may consider this question as coming under the next category.

2°. CIA ÍR CÍOIRÉ ANN? CAD ÍR BRÍS DO'N FOCAL RAN?

CAD ÍR CIAIL LEIR AN SCÁINNT REO? CAD ÍR AINM DUIC? etc., etc. All these are elliptical. The verb 'ÍR' which is heard is not the principal verb of the question at all (this is not expressed) and the words following this ÍR constitute its *predicate* in every case, the subject being the relative particle understood. E.g., the meaning of the question CAD ÍR AINM DUIC? is made clear by the following analysis:—

Subject = (AN AINM A ÍR) AINM DUIC	} In form it is exactly the same as the answer:— PÁDRAIG ÍR AINM DUIC.
Predicate = CAD?	
Subject of the 'ÍR' expressed = A	
Predicate of the 'ÍR' expressed =	

AINM DUIC.

It would seem therefore to be universally true that wherever the verb ÍR appears it must *never* be followed immediately by its subject. This is not equivalent to saying that it must always be followed by its (*material*) predicate. (That is the mistake made by many writers on Irish Grammar). The material predicate may come first (*before* the verb) or after it,

and before the subject, or at the very end, after verb and subject.

APPENDIX.

We may add here some early examples of the various types of Identification :—

- I. P.H. 134.—Indissid Lucás co n-id he in dara latrand
nama do.s.gní a écnach-sun.
- II. „ 131.—Co n-id hí cet aním for a r-hiadam iffern
iarum aním Júdaís.
„ 202.—Is hí mo chomarli dúib co ro-chara cách
uaib araile mar ro-charus-sa sib-se.
„ 163.—Bid he a hainmm tégdais ernaigthe 7
etarguide dar cend beo 7 marb.
- III. „ 139.—Is e imorro in forcometus tanaise co ro-p
is in cetna mís na bliadna celebrathar.
„ 209.—Is he in bréaire in tí thadbanus sechtair
do dóinib a beith maith 7 sé olc ar-medón.
- IV. „ 132.—Demun tra do-dechaid ann-sin do thoirnesc
in cesta, cid he is auctor oc aslach in
césta remi.
„ 53.—Dia uli-cumachtach is e bus liaig dam.
„ 202.—Ísu Crist mac Dé bíí . . . is e ro-raid na
briathra-sa.
- VII. „ 131.—In tu-sa rig na n-Iúdaide ?
„ 136.—dénaid tindenus co ro-p sib teisech innises
bethaid do'n domán.
„ 227.—is tu mo choimdiu, is tu mo Dia.
„ 199.—uair is í sin aimser i-n ro-aithin in coimdiu
in timna sin dó.
- VIII. „ 134.—Ma-sa mac Dé tí.
„ 146.—Is e Crist mac Dé sin.
- IX. „ 132.—is ed atbert Piláit friu . . .
„ 60.—co n-id ed tra tanic ass fuil 7 fín (and *passim*).

CHAPTER II.

Prolepsis.

In most languages certain words come, in the course of time, to be used PROLEPTICALLY, i.e., in anticipation of certain other parts of the sentence occurring later on. In Irish, pronouns and prepositional pronouns are so used, and the detailed study of this phenomenon is absolutely necessary for anyone who wishes to obtain a scientific grasp of the language. This detailed study will occupy the present chapter.

- I. (a) The first group of words which are used proleptically comprises the pronouns É, Í, IAD, EAD. We have already met them, standing in anticipation of the *predicate* in Types I, II, III, VIII, IX and X of Identification ; (b) Sometimes also, in “ What ? ” and “ Who ? ” questions, the pronouns É, Í, IAD anticipate the *subject*, e.g., CAD É AN MUO É RIN ? where É anticipates the subject—AN MUO (IR) É RIN ; (c) Occasionally, outside of ‘ IR ’ sentences, we find the pronoun É used proleptically :—

1°. BÍ ÁTAR OIRTE É BÉIT LE RÁD ACA

GO BFEACAIDH AN RÍ.

2°. CÁ CEIRT Í CEANN-FÉ OIRM É BÉIT AM BEATAID OIRM

**GO SCAITFINN TEACHT AG CUIALL OIRTE-RA
AG LOIRIS AIRMIDH AR IARACHT (S. 48).**

Cf. the use of proleptic A (I), p. 55.

II. SIODÉ.

1°. SIODÉ AN FFEADHA A TUGAD OIRTE :—MUNA
RÍO É. **n-iompuigíod ríob í béit ar nór leanbái**

**beaḡa ní maḡaiḃ ríḃ iṛteaḃ i míḡeaḃt na
ḃṛlaiteap.** (Im. 231).

2°. **Síḃé** iṛ mó a éoirḡeann rólár ó **Ḍia** ap
teaḃt éúḡat, a **ḃeaḃaṛaḃt leat iompáil éun
úḡnuḡṡte.** (Im. 150).

III. **SÉ.**

1°. **Cuirḡeann SÉ áṡap oṛm**

tú ḃeít éóm maiṡ iṛ taol.

2°. **Ḍo éuir SÉ ionḡna oṛm**

a ḡeaḃap ḃo ḃein ṛé an ḡnó.

3°. **Ílá ṛuil SÉ éóm maiṡ aḡat**

**ṡaiṛḃe na ṛḡillḡe úo ḃ'ḡáḡáil maṛ
aṡá ṛé?** (S. 14).

This proleptic use of **ṛé** serves to explain certain sentences in which the logical connection between the two portions is, at first sight, not very clearly expressed. From the first two examples just given we can also say—

1a. **ṡá áṡap oṛm** tu ḃeít éóm maiṡ iṛ taol.

2a. **Ḍí ionḡna oṛm** a ḡeaḃap ḃo ḃein ṛé an ḡnó.

So we frequently find such constructions as the following :—

4°. **Íí maḡ uain aḡe** cuimḡeam ap cao ba
éapṛ ḃó a ḃéanam (S. 46), which may be most
easily explained by a reference to the proleptic **ṛé**
in—**ní maḡ SÉ ḃ'uin aḡe . . .** (See p. 154).

5°. **ṡá náṛe oṛm teaḃt éun caimḡte leat** (S. 48).

This can hardly be explained as apposition, because **náṛe** here clearly means “ the **FEELING** of shame,” not the *cause* of that feeling, though in a different kind of sentence **náṛe** is used in this sense also—**iṛ móṛ an náṛe ḃuit é.** Once more a reference to the proleptic **SÉ** in—**cuirḡeann ṛé**

náire oim . . . explains the relation of effect and cause between “τὰ náire oim” and “τεὰτ cun cainte teat.”

6°. BÍ iongna oirta é šá fiarfuide (S. 63). The same remarks apply here.

7°. Ir aip a bí an iongna nuair a fuair ré ná raib Séadna as teàt (S. 72). Here we find suggested another explanation of the apparently loose construction in question. It often happens that part of the thought, as originally expressed, is omitted, the shortcomings of the remainder being made up for by the recollection of the full expression. In the course of time, however, people accept the shortened expression without *recollection* and without question. Here, e.g., if we omit the words “nuair a fuair ré” we shall have—

Ir aip a bí an iongna . . . ná raib Séadna as teàt.

IV. SO.

1°. Ac cuiread SO buairt oit,

**San tu beic cóm mair ná cóm hairmad
oit féin i ba ceairt do duine déim-
idead a beic i reirbír Dé? (Im. 224).**

2°. Cad a tuis SO dóm-ra

**mátair mo tígearna do teàt as
triatl oim? (C.S. 140).**

3°. Co n-id so dethbir dún a thoga sech cach lá aire-sin (P.H. 139).

V. SAN.

Ordinarily the distinction between ro, rióé, é reo on the one hand, and ran, rin é, é rin, on the other, is that the former refer to what comes

after, and the latter to what has gone before. Occasionally, however, we find *ran* used proleptically :—

ná cuirimír ran de marla ar ár nglóire°

So dteirimír ón gcóir. (Im. 224).

VI. *É Sín.* See previous remarks (V).

1°. *Cao É Sín do ran*

Cao a déanfaid an árd-rígead?

(N. 296).

2°. *Cao É Sín dúinne*

Cia'cu tá'ear rocair air nó ná fuiltear? (N. 315).

3°. Like proleptic *é*, it may anticipate the 1st or 2nd person :

Cao É Sín dúinne

tuar, a íora, a mhic Dé? (C.S. 21).

4°. So strong is this *proleptic* tendency of *é rin* in such questions, that even when its real reference has gone before it, a word "*rin*" is added at the end to satisfy this tendency (cf. proleptic *De*, p. 72)
Agus mór fíor é, a fírtiúir, cao É Sín do'aoinne eile Sín?

Exercise XIV.

Prolepsis (I-VI).

- 1°. It is not permissible for anyone to return evil for evil.
- 2°. May we not as well tackle the combat now?
- 3°. I was often *on the point*¹ of asking you what was wrong with you.
- 4°. Before he had time to return the war started.
- 5°. He was utterly incapable of coming to a decision as to which of them would please him best.

1. *éinís ré éun mo béal.*

- 6°. I have definitely made up my mind that I ought to spend my life *in the priesthood*.¹
- 7°. There is this much difference in the matter. Michael was an honest man, whereas "the gentleman" was a villain.
- 8°. Let thy concern be that thou dost not carry thyself so well and so circumspectly as it becomes a servant of God and a devout religious man.
- 9°. What is it, to such a one as that, what Cathal will do?
- 10°. „ „ „ to me how *he* ill treats himself?
- 11°. What need we concern ourselves about questions of philosophy?
- 12°. What concern is it of yours, whether I shall be alive or not, after my head is cut off?
- 13°. What is this or that to thee? Do thou follow Me.
- 14°. What is it to thee whether this man be such or such, or that man do or say this or the other?
- 15°. What do I care how you treat one another?

Prolepsis (continued).

VII. A.

This is by far the most important of all proleptic words. For the sake of clearness we had better consider it under three separate headings:—

- I. It is used before a *verbal noun* to anticipate the *object* (when this is a phrase or clause which cannot be inflected) of the act in question (whether the verbal noun is of the ordinary type, or another sort really implying action, e.g., *buiréadair*).
- II. It is used before a noun denoting *quality, quantity, time, intensity, meaning*, and similar notions, to anticipate *the action itself*, or a noun, which is not a noun of action at all; or a pronoun.

1. This is emphatic.

- III. It is used before a noun denoting *quality, condition*, etc., to anticipate a “*τᾶ*” clause.

Examples.

- I. 1^o. 1r upur Δ αἰτne ap maoite do meanman
deapóile τ'innctinne (BK. 61).
2^o. Úi rí tpeir Δ do máil do Siubán
so paib Δ cpoirde dá fñiom le buairt
(S. 110).
3^o. Úi buile ap nlicil iotaoib Δ páo
so mbeaó Sé de pláinéio ap Séadna
so otus ré seallamaint pópta do
šaoib (S. 116).

Observe how the sentence is built up by two proleptic words. The sentence in (S. 247)—*nuair a bí ré in a-am rtaio o'éirigeaóap cun imctighe a baite*—is hardly an example of prolepsis, as *rtaio* is genitive, and “*a-am-rtaio*” is simply qualified by *Δ*. Cf. also MSF., 141.—*in' am rtaio*. It may be a survival of the old usage, according to which proleptic *a* in such cases was followed by a genitive in apposition. E.g., *a uathmaire ind fir* (S.T.) ; *a masse in chuirp* (Gl.). The only other instances of a genitive, in apposition to this proleptic *Δ*, in the best modern writers, are with the phrases *Δ ián* and *Δ tuille*. These are sometimes followed by partitive *de*: *Δ beas* and *Δ móp* and *Δ matairt* are generally followed by this partitive *de*. The phrase *in am mairb na hoirde* may be another instance, but it is also possible that there is no “*Δ*” here at all. In “*ap Δ breabap de gñiomairtaib*” (MSF., 44) the *Δ* is not proleptic at all.

4°. Táinig pé or cómaid na Seanaíde pé deire
 a5 gearán, mar 'ó 'eab, so rabtar gá éab le
 h-aéranh; 7 é gá leogaint air

Suair ceartuis uab é péin do glanab
 (Cat. 35).

As the English "it" corresponding to this "a" does not appear in English as a rule, the student must be careful to use the Irish "a." Unfortunately there is a tendency in some places to give it up. When the object of the action is expressed by a genitive noun then (outside the few cases mentioned above) proleptic a is not used. But in all other instances (with the restriction to be mentioned just now) the true Irish idiom requires proleptic a.

Some verbal nouns, however,—especially leogaint, bagairt, aicint—occasionally dispense with it:—

Bí sí a5 bagairt ormrá fanamaint léi (S. 19).
 This may easily be explained as elliptical, and equivalent to—

Bí sí a5 bagairt ormrá (7 gá raó liom)
 fanamaint léi.

So—do b'fuirirte aicint air so raó rúil aise
 . . . (Bp. 24) may be a case of "a" getting lost
 between the two words, like "a" in tá fíor a5am.
 Similarly after a word ending in a vowel:

Már maic leatrá leogaint do mabán 7 do
 suair beic a5 masab fút, níl bac ort ann (S. 77).
 O'féadfaí leogaint do raóarc fagáil ar air
 (n. 112)].

Other examples are not so easily explained away:

E.g.—*Ní mírde liom leosaint tuit beic ag mírte do cúro cleas ar dúine éigin eile* (S. 38).

Some earlier examples of proleptic *Δ*:—

5°. *Ír cóir dúinn Δ rmuaineas 7 Δ éiríodas go daingíon sup ab éigin dúinn go cinnte bár o'fásáil* (Don. 174).

6°. *Créas éalluigeas Δ ráas sup cóir do'n doilgeas ro Δ beic inmeoðónas?* (Don. 246).

7°. *Ír féidir do Δ tadhairt fá deasa sup tuill ré díogaltair Dé* (Don. 252).

Exercise XV.

Proleptic *Δ* (I).

- 1°. I am inclined to *probe*¹ that question to the root until I succeed in solving it sooner or later.
- 2°. *On the contrary*² you ought to think worse of yourself than anyone else does, and to see that no one is weaker than yourself.
- 3°. I had to promise her that I would marry her daughter.
- 4°. It's a great shame for them to pretend they don't eat much, whereas they have the king robbed.
- 5°. I should never cease to regret my being married to a fool.
- 6°. I must tell my mother and consult her as to the best course to pursue.
- 7°. Tell me exactly what it is you blame for the untoward turn which the game has taken.
- 8°. It is not easy to suppose that the inhabitants will allow the bull to be taken from them.

1. *leanamaint riar ar*. . . 2. *Ír ámlasó*.

- 9°. One could not easily discern whether she *thought*¹ less of her riches or her reputation.
- 10°. *He pitied*² their hard plight, and proceeded to ask them what escape from the difficulty they hoped for.
- 11°. He told the messengers to pretend that they were quite sympathetic towards the conspiracy.
- 12°. Thanks be to Thee that Thou hast not spared me in my evil-doing.
- 13°. I thank Thee, o God, that I am not as the rest of men.
- 14°. He thought to convince us, rightly or wrongly, that his was the true version of the story.

Prolepsis (continued).

- VII II. 1°. *Úí iongná a gcroíodé oiréa a feabhar
do d'eineadair an gno (S. 183).*

This sentence is elliptical. It means "They were surprised at the excellence OF IT (viz. the way in) which they accomplished the business. This is one of the instances in which the direct relative is used where logically we should have expected the oblique. See p. 91

- 2°. *An tuisair fé n'eadra a éirinne 7 a feabhar
a coimeádo fé é ón uile duine t'áir
labhair leir.*

Here again the direct relative is used for the oblique.

When the noun following proleptic *a* ends in a vowel the relative particle need not appear at all :

1. Use *beann*. 2. There is a difference in meaning between
a) *bá tuisaigh leir* (b) *úí tuisaigh aise do* . . . and (c) *do d'ein fé
tuisaigh do*

3°. Muna mbeadó Δ ḡlice

cúip Séadóna cúirraí an éleamhair i
mbéalaid na nDoine (S. 148).

When another noun follows the noun of quality (quantity, etc.) after Δ that noun will NOT be in the genitive case.

4°. 'Neoraid ré dóib Δ luisgeadó

Λιηγεadó Δ bí agatra tá beagán ainmire
ó poin ann (S. 157).

5°. Cao é Δ bpiḡ

Λον λαοḡ amáin am' éoinnib-re anoir?

That this is the true modern construction is shown by the practice of the best writers and speakers ; and also by the fact that *all* the personal pronouns mé, tú, é, í, rinn, rib, ido, are freely used as the " terms " of this proleptic " a," and used, not of course in the genitive, but in the nom. FORM.

We find ourselves, therefore, in total disagreement with some remarks on this construction which appeared in a recent book. In the phrase " tá méio raiöörir " the word raiöörir had been previously parsed as nom. plural (!). It was then stated to be gen. sing., and the nom. usage explained as due to careless speech. But then what of tá ḡeipe é, rib, rinn, ido, etc.? It is rather a sweeping statement to put all these down to careless speech. We explain the matter quite differently. In such cases the noun or pronoun is used absolutely (see p. 220) in the nom. *form* (though of course sometimes it is logically accusative). The genitive is never used in the modern

language by the best speakers and writers (outside the cases already mentioned, p. 55). When inferior writers use the genitive it is due either to ignorance, or a self-conscious working out of the case in defiance of the best usage. The fact that in Old Irish the genitive WAS frequently used in apposition, proves nothing in regard to the modern language. The use of the pronouns *é, í*, etc., after proleptic *Δ* shows conclusively that the old construction has changed.

Exercise XVI.

Proleptic *Δ* (II).

- 1°. What is man in thy sight ?
- 2°. *It is most extraordinary*¹ how *very easily*² we believe sometimes the thing that pleases us.
- 3°. They wondered much how badly he did it.
- 4°. They were quite satisfied with the way they had escaped.
- 5°. He wondered that he was so little tired *though*³ the hill was so steep.
- 6°. There's no knowing how soon he might need him again.
- 7°. What does Connor's treachery signify compared with this one ?
- 8°. Had they not brought her away with them thus quickly they *would undoubtedly*⁴ have had her dead.
- 9°. I think he was surprised at the way some of them understood *what was said*.⁵

1. *níl Δon tpeo Δc . . .* 2. Express *superlative* by *two nouns* of kindred meaning. 3. *Δsur*. 4. Express *certainty* of event by using *past* tense indicative. 5. *Δn éainnt*.

- 10°. I will let them know how little money you have and how much you need more.
- 11°. I was told to inform you that your father is delighted at the way you succeeded.
- 12°. What matters here a little pain,—when Heaven is won all toil is gain?
- 13°. I am naturally pleased at the difficulty *you find*¹ in falling out with me.
- 14°. There is one thing strikes me very forcibly—*it is so easy*² to make a fool of oneself without knowing it.
- 15°. He told me he didn't care how soon I went away.
- 16°. I thought he might have concealed from me the extent of his anger *against*³ me.
- 17°. I can't tell you how loth I am to go home again.
- 18°. Did I ever tell you how beautifully I tricked the trickster?
- 19°. How often one's misdeeds recoil "to plague the inventor"!
- 20°. Isn't it extraordinary how hard some people find it to be civil to their friends?

Prolepsis (continued).

- VII (III) 1°. . . . ionḡna oṛḗa Δ fḃaṛo Δtáim uatḗa (TBC. 252).
- 2°. Cḃo é an beann Δ beaṛo aṛḡe ríúo ar uirḡe te, aḡur Δ teo Δtḃ́ an áit ar Δ tḃáinḡ ré? (S. 113).
- 3°. B́ionḡna oṛm, 7 a fuaire Δ b́í an aimsir, é beit amuḡ ré'n rḡéir inaon cḡr.
- 4°. Occasionally proleptic a (especially when

1. Use te.

2. Use proleptic Δ.

3. Cum.

followed by another proleptic Δ) takes partitive DE :— Δ $\text{luigead } \text{D}\tilde{\text{A}} \text{ f}\tilde{\text{I}}\text{OS } \Delta$ $\text{b}\tilde{\text{i}} \text{ a}\tilde{\text{S}} \text{ a}\tilde{\text{n}} \text{ r}\tilde{\text{a}}\tilde{\text{S}}\tilde{\text{a}}\tilde{\text{r}}\tilde{\text{t}} \text{ bo}\tilde{\text{c}}\tilde{\text{t}}$
 $\text{u}\tilde{\text{o}} \text{ S}\tilde{\text{u}}\tilde{\text{r}}\tilde{\text{b}} \text{ a}\tilde{\text{r}} \text{ U}\tilde{\text{r}}\tilde{\text{i}}\tilde{\text{S}}\tilde{\text{i}}\tilde{\text{o}} \text{ naom}\tilde{\text{t}}\tilde{\text{a}} \text{ ba } \text{c}\tilde{\text{e}}\tilde{\text{a}}\tilde{\text{i}}\tilde{\text{t}} \text{ d}\tilde{\text{o}} \Delta$
 $\text{bui}\tilde{\text{o}}\text{e}\tilde{\text{a}}\tilde{\text{c}}\tilde{\text{a}}\tilde{\text{r}} \Delta$ $\text{be}\tilde{\text{i}}\tilde{\text{t}} \text{ a}\tilde{\text{i}}\tilde{\text{S}}\tilde{\text{e}} . . .$ (MSF., 159). This of course is not a case of Δ anticipating a “ $\tau\tilde{\text{a}}$ ” clause. Here the (second) Δ anticipates the $\text{S}\tilde{\text{u}}\tilde{\text{r}}$ clause.

It is of course luigead that causes the use of the partitive de . Cf. $\text{bea}\tilde{\text{S}}\tilde{\text{a}}\tilde{\text{n}} \text{ a}\tilde{\text{r}}\tilde{\text{a}}\tilde{\text{n}}$; but $\text{bea}\tilde{\text{S}}\tilde{\text{a}}\tilde{\text{n}} \text{ DE}'\tilde{\text{n}} \text{ a}\tilde{\text{r}}\tilde{\text{a}}\tilde{\text{n}} \text{ a}\tilde{\text{b}} \text{ 'f}\tilde{\text{e}}\tilde{\text{a}}\tilde{\text{r}}\tilde{\text{r}} \Delta$ $\text{b}\tilde{\text{i}}$ in $\text{E}\tilde{\text{i}}\tilde{\text{r}}\tilde{\text{u}}\tilde{\text{n}}\tilde{\text{n}}$.

Notice again that in the first three instances the direct relative is used instead of the oblique (See p. 91).

In order to be quite familiar with these Constructions (VII, II and III) it is necessary to know the abstract nouns corresponding to all ordinary adjectives. It is worthy of note also that, where there are several abstracts corresponding to one adjective, only one of them can be used in proleptic Δ constructions. E.g., corresponding to $\text{ma}\tilde{\text{i}}\tilde{\text{t}}$ we have three nouns $\text{ma}\tilde{\text{i}}\tilde{\text{t}}\tilde{\text{e}}$, $\text{ma}\tilde{\text{i}}\tilde{\text{t}}\tilde{\text{e}}\tilde{\text{a}}\tilde{\text{r}}$, $\text{f}\tilde{\text{e}}\tilde{\text{a}}\tilde{\text{b}}\tilde{\text{a}}\tilde{\text{r}}$. Corresponding to $\text{f}\tilde{\text{u}}\tilde{\text{a}}\tilde{\text{r}}$ we have $\text{f}\tilde{\text{u}}\tilde{\text{a}}\tilde{\text{c}}\tilde{\text{t}}$ and $\text{f}\tilde{\text{u}}\tilde{\text{a}}\tilde{\text{i}}\tilde{\text{r}}\tilde{\text{e}}$. Corresponding to $\text{t}\tilde{\text{e}}$ we have $\text{t}\tilde{\text{e}}\tilde{\text{o}}$ and $\text{t}\tilde{\text{e}}\tilde{\text{a}}\tilde{\text{r}}$. In proleptic- Δ constructions only $\text{f}\tilde{\text{e}}\tilde{\text{a}}\tilde{\text{b}}\tilde{\text{a}}\tilde{\text{r}}$, $\text{f}\tilde{\text{u}}\tilde{\text{a}}\tilde{\text{i}}\tilde{\text{r}}\tilde{\text{e}}$, $\text{t}\tilde{\text{e}}\tilde{\text{o}}$ are to be used.

Exercise XVII.

- 1°. I was quite surprised that I was so near home at such an early hour.
- 2°. I was not as tired as I thought I should be, considering that the day was so hot.
- 3°. I don't think I'll go out at all to-day, it is so cold.

- 4°. I hardly knew him he had grown so tall.
 5°. I was glad to be so far away from that man during the journey.
 6°. *He was wondering*¹ all the time at the depth of the hole.
 7°. His one topic was how slippery the law is.
 8°. One would have thought, the entrance to the cave was so narrow, that he could never have got in or out.
 9°. I thought it must be near evening the sun was so low in the sky.
 10°. He told me quite calmly by how little I had missed him.

Proleptic “Δ” (continued).

VIII. ᠋᠋᠋ (translating—however, notwithstanding, for all that, in spite of, etc.).

This of course is merely an extension of proleptic Δ, with the preposition ᠋᠋᠋ (or ᠋᠋᠋) attached to it. Proleptic usages are naturally posterior, in point of time, to retrospective usages. We may therefore see the starting-point of this ᠋᠋᠋ idiom (if we may call it so) in such cases as—

᠋᠋᠋᠋᠋ ᠋᠋᠋ ᠋᠋᠋᠋᠋, ᠋᠋ ᠋᠋᠋᠋᠋ ᠋᠋᠋ ᠋᠋᠋᠋᠋, ᠋᠋ ᠋᠋᠋᠋᠋᠋᠋
 ᠋᠋ ᠋᠋᠋᠋᠋.

From this it is an easy stage to—

᠋᠋᠋ ᠋᠋᠋᠋᠋ ᠋᠋᠋, ᠋᠋ ᠋᠋᠋᠋᠋ ᠋᠋᠋᠋᠋, ᠋᠋ ᠋᠋᠋᠋᠋᠋᠋᠋᠋᠋.

It will be noticed that proleptic “Δ” always causes aspiration irrespective of the gender and number of the noun to which it logically refers (For this cf. p. 217). We have seen already that it can anticipate 1st and 2nd as well as 3rd person

1. Use ᠋᠋᠋᠋᠋ ᠋᠋᠋᠋᠋᠋ ᠋᠋᠋.

Examples :—

1°. Dá gártaíct é tá dearmad déanta aige (H. 150).

2°. Dá feabhar ní bíonn droc-úine éigin ar a tí (F.A.).

3°. Dá gáire a tábairá tuairim fé'n gcainnt beo ní reáct míle ón dtuairim (S.).

4°. Dá feabhar a bí an bia 7 dá méir spreann 7 ruit a bí or cionn an bíó bí an rmaoineamh ran iriú acu go léir (S. 225).

It will be observed that two of the three uses of proleptic *a* (pp. 54, 55) are still visible here; 1°, 2°, and 3° e.g., are instances of the second use; and 4° of the third. The Connaught use of a double *dá* may be due to a confusion with the conjunction *dá* in such a sentence as—*dá feabhar dá mbéi e ní tuigfá go tráic é*: “If you were ever so good you could never understand it”; or with partitive *de* and the compound relative in—*dá oleaí curó dá raib ann*. Cf. *Ní fuair hí do chogad da mét da ndernaí na diaidh* (ZCP. II, 256, G.M.). Stokes inadequately translates:—“he got it not by the war which he carried on to obtain it”; rather—“by any of the wars however great that he carried on, etc.”

Exercise XVIII.

(Proleptic *a*: *dá* . . .).

- 1°. I assure you there are people in the world who haven't been roused out of their slumber yet in spite of all the noise that is going on around them.

- 2°. I have spent only a short portion of my life, but for all that, it has been *considerably*¹ worried of late.
- 3°. Sharp as the two of us are we have made a mistake.
4. Notwithstanding all our haste we failed to overtake them until we reached the city.
- 5°. Young though he was he was persuaded that the girl wasn't very well pleased with the business.
- 6°. Though they knew only very little they knew enough to tell them that it was not *genuine*² Irish that was in these books.
- 7° Though she was very shrewd that quality could not fail to be blinded by her *self-importance*.³
- 8° He was listening eagerly for the sound of carriage-wheels in spite of all the fun and noise that were going on around him.
- 9°. No matter how carefully I guard it someone will come and sit in it.
- 10°. His eyes may have been very sleepy, but he observed his master's look all the same.
- 11°. Though he looked long and eagerly her face kept growing in brightness, and her eyes in nobility and loveliness.
- 12°. He twisted his mouth to laugh in spite of all his trouble and the soreness that he felt.
- 13°. I tell you that, small though you are, you are no child.
- 14°. You'll admit that though the ice looks attractive it is rather dangerous.
- 15°. Though it's very cold I mean to go out for a while.
- 16°. Though the day was broiling I couldn't refrain from going out into the air.

1. 50 maid.

2. ceap.

3. móir-cúir.

- 17°. No matter how long you study Irish you'll never come to an end of its wonders.
- 18°. Though the poor man was quite near the water he couldn't *even*¹ taste it.
- 19°. In spite of all your cleverness you were unable to solve my riddle.
- 20°. Though the day be long the night will come some time.

IX. Proleptic Δ (continued).

Proportion.

In early Irish proportion was expressed in various ways :—

(a) P.H. 155.—Cech méit is moo in onoir i mbi nech is i sin méit is guasacht dó ⁊ is coir dó imecla ⁊ faitchius ⁊ rá-imchomét.

(b) P.H. 156.—áithiu cech delg is ou ; i.e., ṽṽ ṽṽṽ ṽṽṽṽ ṽṽ ṽṽṽ ṽṽ ṽṽṽṽ.

(c) P.H. 155.—na slébtí is ardi and, it iat sin is guasachtaigi loiscter-sum ó shaignénu.

(d) P.H. 54.—in méit ba glan a chorp ó lubra is e méit ba glana a ainmm ó peccdaib.

(e) 1ṽ dóigh léo san cach mét d'ole do gebatt isin inad sin curab móidi an anoir thall é (S.m. ZCP. II, 246).

(f) An duine is mó mharbus do dhaeinib acu issé is mó anóir díb sin uile (Ibid, 254).

Modern Irish uses the much more convenient mould ṽṽ . . . 1ṽ ṽṽṽ 1ṽ . . . It is interesting to notice the stages of development :—

1°. First there is what we may call the “ mathematical ” stage :—

ṽṽ ṽṽṽ ṽ ṽṽṽṽ ṽṽ ṽṽṽṽ 1ṽ ṽṽṽ 1ṽ ṽṽṽṽṽ ṽṽṽṽ ṽṽṽṽ ṽṽṽṽ.

I. 01ṽṽṽ ṽṽṽṽ.

Here we are measuring mathematical quantities, and the measurement is exact. *Ír ead* is equivalent to *Ír de'n fáir céadna díreac*. Notice also that the clause “*a rāsam ar aḡair*” is taken absolutely (logically *accusative*, if you like) and the meaning of the whole is—“ (Consider) (the distance) that we advance in all its length (*ra fáir*) [all this is a complex adverb qualifying the main statement which follows]—it is by the same length exactly we shall be nearer home.”

2°. In the second stage we are still measuring mathematical quantities, but the measurement is no longer exact. Becoming accustomed to the language mould *ra . . . ír ead ír . . .* we don't look carefully into detail, and the result is a mathematical flaw.—

Ra fáir an lá ír ead ír ḡiorra an oirde.

Taken literally this means—“Consider the day *in all its length*—then it is *by exactly the same length* the night is shortened.” This is not true, unless we take *fáir* to mean the *increase* in length (after the equinox). This of course is what we do, but we do not worry about the exactitude of the expression.

3°. In this stage we simply use the mould *ra . . . ír ead ír . . .* to express all observed proportions, no matter whether the measurement is mathematically accurate or not, or whether even the thing measured and the measure are of the same nature.

Ra fáir a leosfar in airge léi é ír ead ír rána leanfar ri de (S. 119).

Here we measure “increase in boldness” by hours and days and weeks. But it is accurate enough for the purpose of such comparisons.

Examples :—

1°. *Ra péirde a h-olcar é ír ead ír fearr é.*

2°. 1r uóca uá méir é an mian supab ead 1r mó é an
 sníom (S. 110).

3°. Uá fáir a rḡaóiltear leo 1r ead 1r ura an lám-uachtair
 fagáil orca ra veirne.

It is clear that we have here a construction based once
 more on proleptic "A."

Exercise XIX.

Proportion.

- 1°. The more and better thou knowest the more heavy
 will be thy judgment, unless thy life be also more
 holy.
- 2°. The more a man is united within himself the more and
 higher things doth he understand.
- 3°. The more humble a man is in himself the more wise
 will he be in all things.
- 4°. The longer a man is negligent in resisting, the weaker
 he daily becomes in himself.
- 5°. The more thoroughly a man considers himself the more
 he grieves.
- 6°. The more a man desires to be spiritual the more this
 present life becomes distasteful to him.
- 7°. The more the flesh is brought down by affliction the
 more the spirit is strengthened by inward grace.
- 8°. The greater things a man is able to bear for God the
 more acceptable to Him he believes himself to be.
- 9°. The more thou withdrawest thyself from all comfort
 in created things the greater consolation will thou
 find in Me.
- 10°. The more difficult it is to me the easier it is to you.

Exercise XX.**Proportion (continued).**

- 1°. The purer the eye of your intention with the more constancy may you pass through these divers storms.
- 2°. The sooner you effect this the better it will be for you.
- 3°. The more you withdraw yourself from all earthly comfort the nearer you draw to God.
- 4°. The lower you descend into yourself the higher you ascend to God.
- 5°. The more a man dies to himself by contempt of himself the more speedily grace comes.
- 6°. The less talk he is allowed to *indulge in*¹ the better.
- 7°. The more I think of it the more I wonder at it.
- 8°. The more she reflected on these two things the more utterly she failed to *reconcile*² them.
- 9°. The sooner the battle was fought the better, they believed, it would be.
- 10°. They said that the sooner he was ordained priest the better.

Exercise XXI.**Proportion (continued).**

- 1°. The more important the business, the more, I suppose, there will be to pay for it.
- 2°. The more of them come now the less danger there is of their ever coming to you again.
- 3°. It seems to me he understood perfectly that the less they feared death the better they would fight.
- 4°. The more clearly she grasped the fact the less indi-

cation she gave that she understood it or anything of the kind.

- 5°. The more firmly he became persuaded of this the more energetically did he strive by every effort to consolidate his forces.
- 6°. Did you observe that the more it *was struck*¹ the brighter *it shone*²?
- 7°. If it must be had the sooner one sets out to find it the sooner it will be got.
- 8°. That is a very good idea of yours. The sooner it is *carried*³ out the better.
- 9°. I think the less we say about the matter the better.
- 10°. It is my firm conviction that the laugh against us will increase in proportion to the earnestness of our attempt at self-defence.

Exercise XXII.

- 1°. Least said is soonest mended.
- 2°. The firmness of people's belief in this matter will be in exact proportion to the energy of your denial.
- 3°. These girls are so good at teaching Irish that the sooner they are set to teach it the better.
- 4°. The place had a peculiar fascination for me ; the more I looked at it the more beautiful it appeared to me.
- 5°. The higher the saints are in glory the greater is their humility, and the nearer and dearer they are to God.
- 6°. All are agreed that the sooner he is given carte blanche the sooner will the power of the enemy be annihilated.
- 7°. The greater the knowledge and intelligence and mental ballast of the public the mightier and nobler is their power, and the more fully is that power exercised.

1. Imperfect.

2. Imperfect.

3. cuir i ngníom.

- 8°. The deeper one reflects on such a matter as this the stronger hold it gets on one's heart.
- 9°. I think the sooner the matter is told to all whom it may concern the better it will be for all.
- 10°. Though he questioned them well, the matter for all that became more complicated, and it was all the harder for him to make any guess at the villain's identity.

Exercise XXIII.

- 1°. She had persuaded Brian that her dearest wish was that he should live long, because the longer he lived the longer Murchadh would be kept out of the High Kingship.
- 2°. The weaker the enemy thinks we are, the less likely it is that he will have large forces to meet us.
- 3°. There are some people and when they see a work done, the better it is done the less they understand it.
- 4°. The more he charged them the more they published it and the more they wondered at it.
- 5°. The sooner Irishmen begin to learn their own language the better.
- 6°. A man will write Irish well in proportion to the accuracy of his knowledge of it.
- 7°. The more haste the worse speed.
- 8°. The more the merrier.
- 9°. The higher the tree the worse the fall ; the greater the sanctity the worse the sin.
- 10°. The deeper the well the sweeter the water ; the greater the humility the higher the sanctity.

PH. 112.—Ní LUGATI dognid sum forcetul in popuil IN NÍ-SIN.

KH II, 98.—1r móirœ mearaim an céadfaid rin do veit pínnedá gurab i lúgnaib do hí príom-longbhorc éireamóin.

6°. 1r ar feoil naorðean do biaid leir na déirib i ionnur gurab luaididœ do fárfad é (KH II, 316).
NOTE.—œ has become petrified in two words móirœ and mīrœ (meara-œ). Sometimes the -œ has no appreciable force, especially with móirœ. With mīrœ we can frequently trace the proleptic nature of œ. E.g., ní mīrœ dúit dut a baile láirnead, can be expanded into ní mearaidœ dúit an sḡéal. (Real Subject) **dut a baile** (the "term" which œ refers to). Practically however, one may neglect the prolepsis and take mīrœ dúit as predicate, and dut a baile as SUBJECT.

Exercise XXIV.

Proleptic œ.

- 1°. It is easy to understand that the danger is all the greater the less it is *appreciated*.¹
- 2°. Don't you think a man is the more likely to have success in his worldly affairs when he does his best to fulfil his religious obligations?
- 3°. I desire to hear it all the more *since you tell me this*.²
- 4°. His heart is all the heavier and his grief all the greater for all the fun and pleasure that surround him.
- 5°. We thought the change would shorten her life.
- 6°. I am quite convinced that she is no better of a single hour she spends in that woman's company.

- 7°. Perhaps the prayers will be offered all the more earnestly if the message is sent round from you.
- 8°. I shall be able to form a judgment on that point all the better if I see what you can do.
- 9°. Perhaps you will understand that any help I might give you would be enhanced by the fact that I have a personal grievance against your enemy.
- 10°. I should be all the more likely to manage this affair properly if I were free from the mental disturbance incident to public contentions.
- 11°. He told them he had acted in this manner in order that their mutual loyalty might be all the greater, because, *they were all involved in the same secret.*¹
- 12°. He deprived them of all the horses in order that the men's courage might be all the greater because, in the peril that faced them, they were all on the same level.
- 13°. Sometimes it improves us if other people see our bad qualities and find fault with them.

Exercise XXV.

De non-proleptic.

- 1°. This point is appreciated : that if something could be done to delay the enemy there would be all the greater likelihood of our being thoroughly ready for them.
- 2°. If we execute heavy slaughter on them now they will be all the less anxious to come again.
- 3°. Yours is the true version as far as my side of the wrong is concerned ; I think it all the more likely, therefore

1. Use *an a céile* to bring out the idea.

that you have the true version as regards the other side also.

- 4°. They didn't use much expiratory force in producing the sound in order that their voice might last all the longer.
- 5°. It appeared to him that, if matters went no further with them, it would be all the easier.
- 6°. I accept these words with pleasure from your lips, in order that I may obtain a firmer grasp of them in my heart.

Exercise XXVI.

(**De Retrospective and Proleptic**).

- 1°. Had you been as straight in your lifetime as you are in death your life would have been all the longer.
- 2°. She acted in this manner lest she should be anticipated, and receive thereby a smaller offering.
- 3°. If a man reveal his secret to his wife his life is thereby shortened.
- 4°. Other days he is so frightful that anyone looking at him would be none the better of it.
- 5°. Many a man is in a hurry to secure a comfortable berth near royalty,—but his life is none the longer for it, when he obtains his wish.

Prolepsis (continued).

XI. **ACA.**

1°. CÍÁ 'CÁ ír fearr leat **ḡAEÓILḡ** nÓ bÉARLA?

Note that the subject of 'ír' (understood) here is—
(an ceann) ír fearr leat; and the predicate cía' cá;

but as **ACA** stands proleptically for “**Ṣaeṓitṣ nō bēapla**” these words also are part of the predicate. The ‘**ir**’ which appears is of course not the principal verb.

2°. **CiA'CA**

ṭāṭar rocar air nō nā fuiltear.

In alternatives of this kind introduced by verbs it is worthy of note that the affirmative verb is used in the direct form, while the negative is always in the dependent form.

3°. **CiA'CU**

an cāṭaoir nō an mion nō an t-uḃall ba ṓear?
(S., p. 6).

Subject = (**an ruṓ**) **ba ṓear**. Predicate **ciA'cu** (**an cāṭaoir**, etc.). Notice that the nominative form of the noun is used (just as with proleptic **a** the nom. form (not gen.) is used).

When the English “whether” introduces a *substantival* clause it is to be translated by **ciA'cu** (when there is an alternative; when there is no alternative offered “whether” is simply the interrogative “**an**”), when “whether” introduces an *adverbial* clause it is to be translated by **pé'cu**.

I don't know whether he will come or not = $\left\{ \begin{array}{l} \text{ní fēaṓar ciA'cu ṭiocfaiṓ pé nō} \\ \text{nā ṭiocfaiṓ.} \end{array} \right.$
So $\left\{ \begin{array}{l} \text{ir cuma liom ciA'cu ṭiocfaiṓ} \\ \text{pé nō nā ṭiocfaiṓ.} \end{array} \right.$

I wonder whether he has done it yet = **ní fēaṓar ar ṓein pé fōr é.**

Whether he comes or not I will stay = **pé'cu ṭiocfaiṓ pé nō nā ṭiocfaiṓ fanfaṓ-ra.**

Exercise XXVII.

Proleptic ACA.

- 1°. Whether he used these words or not I shall act in the matter as I please.
- 2°. As a matter of fact I don't remember at all whether he used them or not.
- 3°. People like that don't care whether their action is *justifiable*¹ or not.
- 4°. Whether she had any hold upon him *by promise*² or not up to the present, she can no longer pretend that she has now, or that she ever had.
- 5°. Whoever is condemned on *a capital charge*,³ whether it be from his own confession, or from *evidence produced against him*,⁴ must, according to the customs of our ancestors, be put to death.
- 6°. Consider whether it is *my honour*⁵ or *your own interests*⁶ you want most.
- 7°. I don't care whether the enemy succeed in beating us or not.
- 8°. Whether they do or not we shall be in a sorry plight.
- 9°. He was asked whether he would prefer to be put to death by hanging or crucifixion.
- 10°. It matters little to a man whether he dies this way or that, as long as he dies.

Prolepsis (continued).

XII Other prepositional pronouns: *air, leir, uime*, etc.

1°. *Úiort as b'eat AIR*

so mbeitead-ra annro rómam.

1. Use *cúir*. 2. Genitive.

3. *Coir bair*.

4. *É f'asáil*

5. *amác air*.

6. *Onóir uóim-ra*.

6. *Tairbe úirt réin*.

2°. *lil naib don coinne asam leis, 7 a feabhar a tuis
re an obair,*

so oterpreat air mar do teip.

3°. *lr uime ceana rug Dia an daor-breac ro ar
na daoinib,*

*tre cail a cāna do'n ceao atair ó'r fáradar
(KTB.).*

4°. *lr uime do tādaz ircead ran uair reo,*

cun t'onópa-ra (Im. 157).

This use of *uime* in the last two sentences and of *amblair* (p. 79) is further proof that our theory of type II Identification, and of the verb '*lr*' in general, is the only tenable one—(see p. 36).

Exercise XXVIII.

- 1°. I was expecting to see him here to-morrow.
- 2°. I never *thought*¹ that he would treat me as badly as he did.
- 3°. *This is the reason*² he acted in that way,—he wanted to impress you with his importance.
- 4°. *Can it be that*³ you were expecting me to come so soon?
- 5°. I was unable to *make any guess as to*⁴ who the villain was.
- 6°. My *purpose*⁵ in coming was to set you free.
- 7°. If it was to anger me you did it, you have laboured in vain.
- 8°. I have made up my mind to go home at once.
- 9°. My object in learning Irish was to acquit myself as befits an Irishman.
- 10°. The reason why one talks Irish is to show the world that one is Irish.

1. Use *coinne*.

2. Use *uime*.

3. An *amblair* . . ?

4. Don *tuairim* a *éabhairt* dó.

5. *Cuige*.

XIII. **Διηλαιο.**

1°. 1r ΔΙΗΛΑΙΟ Δ ΒΙ ΝΑΙΡΕ ΔΙΡ ΡΟΜΑΜ-ΡΔ.

Observe that the subject of the verb '1r' is here understood. The full expression would be (and it is sometimes used)—1r ΔΙΗΛΑΙΟ μαρ Δ ΒΙ ΔΗ ΡΣΕΑΙ ΔΙΣΕ
 βι ναιρε διρ ρομαμ-ρΔ.

Like many other proleptic words Διηλαιο is sometimes used in a purely retrospective way :—

Θουδατε λειρ ε θεαναμ **ΣΟ μεαρ**, γ 1r ΔΙΗΛΑΙΟ το
 θειν.

As the proleptic uses are very important, and reflect various meanings in English, we think it useful to append here those different meanings :—

- 1°. On the contrary ; whereas. (Removal of wrong impression).
- 2°. The result was (is, will be, would be, etc.) Perhaps. In that case. Surely. (The unexpected, or the undesired).
- 3°. He found, etc. (Descriptive).
- 4°. The fact is ; if the truth be told ; to tell the truth ; as a matter of fact ; in such a plight ; of course (Descriptive, with suggested explanation).
- 5°. Can it be ? Is it possible ? You don't mean to tell me ? Then ? (reasoning).
- 6°. (With negative). Not that . . . but. (Apologetic or satirical).
- 7°. Really (in reference to a *doubt*).
- 8°. (With negative). Surely not ; I don't suppose it possible ; not exactly. (Negative form of the interrogative 5°—Surprise, indignation, hurt feelings, satire, rejection of possible explanation, suggested only to be rejected).

- 9°. Rather; instead of that. (Removal of wrong impression; but not as strong as 1°).
- 10°. The *reason* was (is, etc.). Slightly different from 4° and 2°.
- 11°. Actually (the unexpected). Different from 7° and 2°.
- 12°. As a result. (But different from 2°, because here the result is given in the other clause, the *amhlaid* clause giving really the *cause*).

Examples :—

- 1°. Nuair a tuigead . . . in-ionad don lazaear pláinte beic ar cátaí supb **amhlaid a bí neart céad fear** ann cornuigeadar ar easla glacaó roimh (C.O. 11).

After *amhlaid* the direct relative is used superfluously.

(See p. 91).

- 2°. Nuair a éuaib na h-ubla 7 na h-eitne irteac ingoile cátaíl ir **amhlaid a óein** piartaí óioib irti 7 na corp (C.O. 5). *The result was . . . ní fearad cad na éaob sup tuad “ Áro páopaiz ” uiréi murab amhlaid a meap duine . . .* (MSF. 20). “ *Perhaps.*”

- 3°. **ir amhlaid bí** an méio éadaiz leaptan a bí uiréi fillte go cruaid in don ceirclín amáin ar lár na leaptan (C.O. 19). He found . . .

- 4°. Céap pé, nio nárb iongna, **supb amhlaid a bí** an mac léiginn cun na peola cádairt le n-ite óó ó lámh (C.O. 76). As a matter of fact.

- 5°. **An amhlaid nac eol** duit an t-ole uatbárac ro atá ar an pí? (C.O. 57). Can it be that . . . ?

- 6°. **ní hamhlaid a bí** don trúil acu go leigirfi cátaí (C.O. 51). Not that . . . No, but . . .

- 7°. Ní áiteoóad an raogal air **supb amhlaid a éicé** amlaóib (n. 70). Nothing would convince him that A. had REALLY fled.

- 8°. Áp nóin **ní hamhlaid a cádaipá** ói féin an puo n-a paib

rí aḡ faíre ort rár a ttabairfá do ḡrian é (n. 195).
Surely not.

- 9°. 1n' imear ran **ir amhlaid** o'fúil Saobh 7 ártac na lámh
(S. 77). Instead.
- 10°. 1r tóca **surb amhlaid** a bí féarós rḡaintे uiréi (S. 45).
The reason was.
- 11°. Céapamair go léir **surb amhlaid** a tuit caor ar do
tíḡ 7 go rabair loirḡite ió' beatair (S. 30).
Actually. Notice go rabair (*not* do bír), because
this is connected immediately with céapamair, not
with amhlaid.
- 12°. 1r amhlaid a táinig a leicéir rin o'uraim acu do'n
cleapaire . . surb ar éigin féadairí a rúile
tḡaint in don cor de. The amhlaid clause gives
the *result* of what preceded, and the *cause* of what
follows.

Exercise XXIX.

Proleptic **amhlaid**.

- 1°. He knew not that it was true that an angel was doing
it. On the contrary he thought he saw a vision.
- 2°. If he and his Ultonians are *foolish enough*¹ to come
from the North, the result will be—they will come,
but they will not return.
- 3°. Instead of his appetite growing less, they perceived
that he was on the contrary becoming *more greedy
and voracious*² every day.
- 4°. He found all his clothes rolled up in a hard ball in the
middle of the floor.

STUDIES IN MODERN IRISH

- 5°. We offered him food, but he would not accept it. He actually reviled and insulted us.
- 6°. When I was at home I used to eat at a single meal, if the truth be told, as much food as would do me nine days and nights.
- 7°. Can it be that you'd like *to be hanged*¹ to-night ?
- 8°. Is it possible he hasn't come yet ?
- 9°. Not that there is any great love for the truth over there in matters relating to Ireland,—but they have great respect for the cleverness that makes the false *seem true*.²
- 10°. They had no *objection*³ to it ; on the contrary they were very glad to have over them a man who would be able, in case of necessity, to keep them in subjection.

Exercise XXX.

ΔΗΛΑΙΘ (continued).

- 1°. He would give no indication that he was in any way jealous. If he did, the result would be that people would laugh at him.
- 2°. They said that he had, of course, acted on his own initiative, as his friend also, to their thinking, had done before him.
- 3°. Catiline's frenzy *however*⁴ was not lessened. On the contrary he exercised himself all the more vigorously.

1. Tu éproctáth. 2. Use i muoctr na pírinne. 3. Cuir na éoinniú.
 4. Δηλαίθ. The student need not fear to use this word. In the form δῆλ it occurs at least as early as ἀν τελεῖται βρεακ. In S.T. 19 "Ní dia imgabail *ám* tiagmai " "however" suits the context better than "truly."

- 4°. Is it possible they will be allowed to go and *swell*¹ the *ranks*² of the enemy?
- 5°. *Surely it is not to be supposed that*³ you would like to be set to swim in the open sea on such a day as this.
- 6°. The result was that His Majesty and the entire company were *on the point of fainting*⁴ with mirth and laughter.
- 7°. What is it you purpose in bringing this person to us? Can you possibly wish him to kill us all?
- 8°. He didn't,— but made the “*ṛṣṁab*” ill-use him instead.
- 9°. Surely you do not possibly mean to say it was I who did it!
- 10°. Surely he cannot have involved himself in any bond or promise, and that now they should be trying to extort money.

Exercise XXXI.

ΔΗΛΑΙΘ (continued).

- 1°. You don't mean to tell me she's not at home?
- 2°. Instead of that, there is, on the contrary, some misfortune driving us forward and urging us on, *in spite of all our opposition*.⁵
- 3°. I thought the reason was that he was unwilling to leave her a widow after him when the thirteen years should be up.
- 4°. Can it be that you don't remember the settlement *made by*⁶ the Saints of Ireland between us, the Kings of Ireland, and you, the poets of Ireland?
- 5°. If they turned to any other of the kings or nobles of Ireland the result would be, they felt, that they would

1. Cup i méir. 2. Sluaḡ. 3. ní dóḡa supb' amlaiḡ. 4. i míoct
out i laise. 5. Use amláooin intensified. 6. Use active voice.

be putting themselves in the difficulty in which they *had¹ been*, when they came to the Leinster King's palace at first.

- 6°. This hunger of yours is *actually increased by²* food, and this thirst of yours is *actually aggravated by²* drink.
- 7°. When I asked him for the thirteenth apple the result was that it wasn't one, but all the apples, he threw away.
- 8°. One would have thought that this actually caused him to stay.
- 9°. Can it be that you don't remember I said I would go away?
- 10°. Is it possible that the music has put it out of your head?

Exercise XXXII.

AMLAÍO (continued).

- 1°. As soon as *this expression³* was heard everyone present was, as a matter of fact, falling on his feet with merriment, laughing at Seán.
- 2°. Some of them said, if they paid any heed to the basket *or⁴* the two old hags the result would be that the whole district would be laughing at them.
- 3°. It is not that you have performed a feat; rather you have tricked the whole of us.
- 4°. Can you possibly mean to say that there is any man here who couldn't do what you have done?
- 5°. Instead of crushing in some were moving out.

1. Past tense.

2. Use active voice.

3. An focal ran (Irish often uses rin, ran, where English prefers *this*).

4. ná (the clause is virtually negative).

- 6°. Some of them were saying that this was not so, but that he had of course taught the animals to perform these remarkable feats.
- 7°. Finally they were seen coming out, and truth to tell, the man and the woman were wrestling with each other, and the boy behind them *splitting his sides*¹ laughing.
- 8°. There stood the boy with his face actually *turned behind him*,² and the back of his head *in front*.³
- 9°. What would cause another woman fear and trembling has quite a contrary effect on her,—that of hardening her and increasing her energy.
- 10°. People say that as a matter of fact *he considered it mean*⁴ to be in subjection to a woman.

Exercise XXXIII.

AMLAIO (continued).

- 1°. I think she actually *considers it a duty*⁵ to visit the hosts before she allows her horses *to be unyoked*.⁶
- 2°. It appears to me the reason was that they thought to earn our gratitude better than the others would have done.
- 3°. Can you possibly be thinking of *prolonging the interview till*⁷ *your*⁸ gums freeze with the cold?
- 4°. It appears to me the reason is that the poor young fellow got ashamed of you.
- 5°. Instead of that we are in quite the opposite plight.

1. AG cup an anma amac. 2. 1 leic a úiomal. 3. 1 leic a oéta.
 4. ba las leip.
 5. Use ní putáir le. 6. Do rṡur. 7. Úeic AG cainnt 50
 8. Do not use possessive—(see p. 209).

In a short time it will probably be impossible to find a single man to fight a duel with Cúchulainn.

- 6°. I venture to say she is in such a state these times that she *hasn't the ghost of an idea what to do with herself*.¹
- 7°. On the contrary I was afraid that you might be *gossiping*² with someone on the subject.
- 8°. I was in such a state that I became terrified and imagined I saw the Evil One before me.
- 9°. Can it be that you think to escape what no mortal ever could avoid?
- 10°. Think you *that I shall be like*³ one who promises and never performs?

Exercise XXXIV.

AMLAIO (continued).

- 1°. To tell you the truth if I had looked him in the eyes a second time I should have fallen.
- 2°. Think of this, and instead of being *embittered*,⁴ you will on the contrary be rejoiced exceedingly, and consoled with the comfort of patience.
- 3°. We think sometimes to please others by being with them, whereas we rather disgust them by the evil behaviour which they discover in us.
- 4°. I have long been in such a state that I would give all I have, or ever had, or ever will have, to have it in my power to marry her.
- 5°. He didn't call her a bold hussy; rather he was sorry that he didn't.
- 6°. Rather each one of the three gave another of them a

1. NÁ READAIR COR LÉI CAO A DÉANFAID LÁM LÉI.

2. CAITRÍAL.

3. SUM CUMA MÉ NÓ . . . 4. USE REIRBÉAN.

sword-blow so that the three fell at the door, and the three horses sped off *over*¹ the plain.

- 7°. He seized the book and when he put it *up to*¹ his eyes to read it he had it, as a matter of fact, upside down.
- 8°. I suppose your condition is that when you have the book you haven't the power to read it.
- 9°. What! Could you not watch one hour with me?
- 10°. We have no more than five loaves and two fishes, unless perhaps we should go and buy food for all this multitude.
- 11°. *I don't know for the life of me*² why he did it unless perhaps he was thinking of something else while he was writing the letter.

We have seen that after *amhlaid* a direct relative particle is frequently used, where it is logically superfluous. When however the clause following *amhlaid* is negative, the dependent form of the negative is used:—

An amhlaid nac dleasgáac dom an n-íor toil liom a d'éanam? (C.S. 56).

An early example of the proleptic use of *amhlaid* is found (A.M.C. 3):—

“Amlaid boi in laech sin; co ngéri chon, co longad chapail.”

“Thus was this warrior—with the edge of a hound; he ate like a horse.”

The direct relative particle which we find used pleonastically with *amhlaid* is probably due to the direct relative used (for the modal oblique—see p. 90) after *retrospective amhlaid*. Thus, because we say—

Deirim leir gac n-íor a d'éanam ar a d'íceall, 7 ír amhlaid a d'eineann we come to say also with *proleptic amhlaid*—
ír amhlaid a d'eineann pé gac n-íor ar a d'íceall.

CHAPTER III.

Relative Particles.

Section I.

There are many words which serve as relative particles in modern Irish, and the whole matter is somewhat complicated. We shall first enumerate the particles and then consider their uses.

- | | | |
|-------------------|---|---|
| Direct Relative. | { | <p>1°. The particle Δ (causing aspiration). This is used normally only for nom. and accusative (Exc., pp. 89-92). It does NOT combine with ṛo- in the past tense.</p> <p>2°. Oo (aspirates). Normally only for nom. and accus. (Exceptions pp. 89-92).</p> <p>3°. Δ o' (before verbs beginning with a vowel, or ṛ (which is aspirated). Only nom. and accusative (outside cases to be hereafter mentioned—pp. 89-92).</p> <p>4°. ? That is, the relative particle is understood. (Only nom. and accusative. But see pp. 94-95).</p> |
| Oblique Relative. | { | <p>5°. Δ (causing eclipsis). Only oblique (i.e., to express Gen., Dat., Abl. or Instrumental relations ; gen. or dat. in Irish). It combines with ṛo in the past tense, giving Δṛ (aspirates).</p> <p>6°. So (causing eclipsis). Only oblique. Combines with ṛo- giving Sur (aspirates).</p> <p>7°. n-Δ (causing eclipsis). Only oblique. Combines with ṛo- giving n-Δṛ (aspirates).</p> <p>8°. Negative Relative (direct and oblique) :—nΔ, nΔc, nΔṛ.</p> |

9°. Compound Rel. Δ^n , Δ^r (direct and oblique).

Examples :—1°. The particle Δ' .

(a) Ruo ir ead é Δ cuireann iongna mo éiríde oim.

(b) An bean cor-noctaithe ir í Δ bí ann (S. 91).

See also Exx. 2, 4, 5, 6 (p. 22).

This particle did not exist separately in Old Irish, but there are indications of such a particle, either infixed or affixed, in the earliest stages of the language. E.g., 1° the aspiration in- intí adchí = an té Δ éionn. 2° The relative forms of certain prepositions—ara, imme, imma. 3° The suffixed relative in the 1st and 3rd pers. plur. pres. and fut. active of simple verbs,—berme, berte. The development in modern Irish was helped by confusion with the prepositional Δ - in atá, aoir, aouhairt. (Cf. development of **DO**- from **DO** éuair, etc.). This particle Δ' (as also **DO** and Δ **DO**) is used irregularly for the oblique relative in the following cases :

A.—In temporal clauses :—

1°. Bí ainm tairis in-áirde le méir Δ nirt ón lá úd Δ Δ 10 SÉ ar an móirfheirdear Δ lean ó Δ ráir an muintinn é (S. 38).

With negatives, however, ná, nac, nár are used. In Middle Irish ná, nach were used when the nuair (uair) clause came first. Otherwise ní was used.

Contrast—*Uair na dernais-siu sin rega fén for neph- ní.*
And—Log doibseo in ní dosgniat *uair nis fetutar cu mad olc.*

2°. Má'r ead cá raib an t-airgead an fáid Δ bíos as cuairtác? (S. 40).

On the other hand we frequently find the oblique forms ; but *not directly* with nuair :—

(S. 62) Bí ré as déanam amac ar eadairtá um an otaoa so raib Δ mactnam epiochnuighe.

(n. 24) *Úi ré ar riúbal i sanéior do'n trasáil le linn na haimsire n-a maib an beirt buáilli úo as déanamh a bpoğluma.*

Sometimes both direct and oblique are found in the same sentence :—

(n. 24) *Nuair a éáinig an t-am n-ar mictio do táos ua céalla cuairt a éadairt ó tuair . . . ní fárdáth don puo é san ámlaoib do dúl ó tuair in-donféact leir.*

(Eir. 88) *Ón lá a éánas anro asur sur taraiséad ar an leitin mé.*

In double relative clauses, of which the first is *ir dóis* *le . . .* and the second a temporal clause, the oblique relative is usual, BUT inversion is the usual practice, the oblique relative going with the “*ir dóis*” clause (illogically) and the direct with the temporal clause. E.g. (n. 210) . . . *as breicniú na haimprie n-ar dóis leo a bead an t-áro-rí as teact a baile.*

(The two clauses logically implied are—

1°. *Na haimprie ba dóic leo* (which they thought likely).

2°. *Na haimprie n-a mbead an t-áro-rí)*
(See p. 130).

B.—In modal clauses :—

1°. *mar a úi ar tóúir, mar atá anoir, 7 mar a beir 50 bpad* (Doxology).

Notice the difference in meaning between *mar atá* (AS there is) ; *mar tá* (BECAUSE there is) and *mar a bfuil* (WHERE there is).

2°. *Imteodair do élu 7 do éal díneac mar a óiméigean uirge an locáin fámpair nuair a rataltar air.* (5. 18). (*a need not aspirate the autonomous form*).

3°. Do n-innreath CIONUS AB ÉIṢIN NIAM DO tóṡamr
ar an obair rin (n. 245).

In "How" questions in Connaught the oblique relative is common:—CIA 'cAoi (A) ḡruil tú? In Munster with conur the *direct* is usual, but with cao é an cúma . . . ? the *oblique* is the normal usage.

C.—A special case of this exception (B) after proleptic A (classes 2, 3), including oA.

1°. (S. 183) Uí ionṡna A ṡcporíde orṡa A ṡeathar DO ṡeineAṡAR an ṡnó.

See also Exx. 2, (p. 51), 2, (p. 58), 1, 2, 3 (p. 61), 3, 4 (p. 64) 1, (p. 66).

D.—Also after proleptic OE (and other prepositional pronouns).

n. 225—U'ṡeíoir ṡur oéine-oe A OÉANṡAR an ṡuirde an teactaireact do cur tímceall uair-ṡe. (A oéanṡar is really = an cúma n-A nOéanṡar).

E.—After proleptic amlaíro the direct relative is used where it is logically *superfluous*. See Exx. 1, 2, 3, 4, 6, 7, 8, 10, 11, 12 (pp. 80-81).

F.—With rut, rap (before) the oblique relative is usual in Munster. The direct relative occurs sometimes in Connaught Irish. Keating uses the direct (sometimes understood).

rut DO oíbreath le Cormac iao (K.H. II, 4865).

rut ruair ré bár (K.H. II, 5041).

rut cáinnṡ pAṡraíṡ (K.H. II, 5372).

G.—In emphatic elliptical sentences:—

1°. ní oe A OÉANṡÍ jí-ollaṡ ac oe oúine éiṡin eile.

2°. ní oúir-ṡe iṡ COÍR é cAraṡ uíom (Rel. particle understood).

3°. 1ṡ uíom-ṡa A ṡAíneann an cAinnṡ rin. (Here it

is obvious that *logically* the Δ is not direct, being neither nom. nor accus.).

4°. Óir ír dóic leo sup ar méir Δ gcainnce Doh-ÉISTFAR leo (C.S. 14).

H.—With the relative clause following comparative or superlative clauses, *when the comparative or superlative clause is not itself relative* :—

1°. Ír fearr ís eol dóm-ra é ná mar ír eol tuit-re é. Here the meaning of the 1st clause ír eol . . is of course modal, just as the 2nd is.

When the comparative or superlative clause is itself relative then the oblique relative is used in the next clause where the sense allows it :—

2°. Níl éinne ír fearr SURB eol DO É ná mar ír eol dóm-ra é.

3°. N. 180.—Bíodh an formaidh ann, leir, féadaint eia aise doob' fearr n-Δ mbeadh an t-ollmúcán déanta.

4°. N. 110.—Ní raibh don níos dáir tuis ré leir ba mó SUR deineadh ionghnadh de ná éiríe aifinn Δ bí déanta d'éadac rnatóir.

5°. Im. 85.—Tá in eafnamh fóir aif an níos ír mó n-Δ bfuil gá aise leir.

The sense does not allow the oblique relative when the dative relation has already been expressed BEFORE the comparative or superlative clause (outside eia and ead questions : cf. Ex. 3° above with—ír aise doob' fearr Δ bí an t-ollmúcán déanta). Ír DOm-SA ír fearr ís eol eá luigeanh an bpois oim.

I.—In a somewhat rare construction :—

Ead é an ruo Δ bí bfuadh ar aise Δ déanamh ?

Cf. also—Sin mar Δ leaifaimis gan contadair an bótar **ATA** tornuighe aifinn ar gabáil.

- 2°. DO'.
- 1°. An té DO CUAID' ann.
- 2°. SUOCAR DOB' FEARR ná é.
- 3°. Tá fíor as luét na h-ionnarrba CAD DO'OIREANN DOIB' (TBC. 247).
- 4°. Tairnfró ré leir an uile duine DO CLOISFÍD é.
- 5°. Níl asam ac an gnó déanam cóm h-aicillige 7 DO'FÉADOFAD é (n. 113). Modal dat.—Direct in stead of oblique. (Exception B., p. 90).
- 6°. An cé a d' iteann mo cúro feola-ra 7 DO'ÓLANN mo cúro fola cómnuiḡeann ré ionnam-ra 7 cómnuiḡim re ann.
- 7°. Subáilce DO D'ÉALUIḡEAS ár gcroíde ó neitib talmuidé (Don. 156).
- 8°. An tan DO NAOM-CHOISREAZAS ré an t-Árán (Don. 222).
- 9°. An tan DO CUIREAS neac a dóig . . . ann a cumur réin (Don. 314).
- 10°. 1r Míre tḡsann gráD do'n cpoirde ḡlan 7 DO D'RONNANN ḡac naomtaet (Im. 272).
- 11°. 1r mé DO LOIRḡEANN an cpoirde ḡlan 7 1r ann atá áit mo cómnuidé.

The above examples afford ample proof of the existence of this DO as a relative particle. It has been developed—(a) from confusion with the prepositional DO of verbs like DO CUAID', DO ḡEIDIM. These, in absolute construction, are used frequently without the DO, and in relative construction DO tacitly took over the functions of the relative. Furthermore even when DO- is used in absolute construction it causes aspiration in Mod. Irish. The aspiration in O.I. denoted relative use. When this relative force of the aspiration was no longer felt, DO took over the function. This probably

conducted to the absolute use of such verbs WITHOUT the preposition. Cf. the influence of Δ - in $\Delta\tau\acute{\alpha}$, $\Delta\sigma\epsilon\iota\eta$, etc., on the development of relative Δ' .

(b) By confusion, *in the past tense*, with the ΥO which took the place of the earlier ηo .

(c) Possibly from sentences like 3° above where phonetically the η - of $\epsilon\alpha\eta$ might have been carried on to $\sigma\eta\epsilon\alpha\eta$.

At any rate, whatever the genesis may have been, the fact is clear. We have undoubtedly in modern Irish the particle ΥO fulfilling the functions of a relative.

3°. $\Delta \Upsilon'$.

This is merely a combination of Δ and ΥO ; or we may look upon the Υ' as merely phonetic padding.

1°. $\text{Ní puinn fóganta\acute{c}ta \Delta \Upsilon'fé\Delta\Upsilon\text{f}\Delta\Upsilon \text{ sé } \Delta \text{éabairt } \Upsilon \text{ don } \tau\alpha\sigma\Upsilon \text{ acu (n. 301) (Accus.)}$

2°. $\text{Don ru\text{o} in-\Delta\sigma\eta \text{ éor } \Delta \Upsilon'í\Delta\text{RR}\text{f}\Delta\Upsilon \text{ ré (S\text{S}. 103) (Accus.)}$

3°. $\text{Ír mó leat-r\acute{g}eal \Delta \Upsilon'fé\Delta\Upsilon\text{f}\Delta\Upsilon \text{ sé } \Delta \text{éabairt uair\text{o} (Accus.)}$

4°. $\text{An té } \Delta \Upsilon'É\text{R}\text{Í}\text{g}e\Delta\eta\eta \text{ so mo\acute{c}'bionn an ra\acute{c} air (Nom.)}$

5°. $\text{Nua\eta \Delta \Upsilon'É\text{R}\text{Í}\text{g} í\sigma\text{rep } \Delta\text{r } \Delta \text{é\text{o}t\text{a} \Upsilon\text{o} \text{dein ré mar } \Delta \Upsilon'ó\text{r}\text{o}\text{u}\text{í}\text{g} \Delta\text{ing\acute{e}al an } \text{T}\text{í}\text{g}e\Delta\eta\eta\alpha \text{ ó\text{o} (C.S. 3)}$

Cf. the duplication of the preposition ΥO (Δ) before vb. nouns ?— $\text{r}\acute{g}eal \Delta \Upsilon'inn\eta\text{r}\text{e}$, etc.

4°. ? (The relative particle is understood. Initial of verb is aspirated).

1°. $\text{C}\alpha\eta \text{ é an } \tau\alpha\eta\text{be } \text{fé}\Delta\Upsilon\text{f}\Delta\Upsilon \text{ ré } \Delta \text{óé}\Delta\eta\alpha\eta ? \text{ (Accus.)}$

2°. $\text{Sin é m}\acute{\eta}\text{ll mé (Nom.)}$

Like Δ , ΥO , and $\Delta \Upsilon'$ we find the direct relative

understood, instead of the oblique in temporal and modal and the other clauses mentioned on pp. 89-92. Cf. Ex. 2°, p. 91.

Exercise XXXV.

(Direct Relatives.)

Irregular use of Direct for Oblique :—

Temporal.—

- 1°. You impressed the fact upon me the last day we were talking about it.
- 2°. You have lost all the time during which the money was out of your possession.
- 3°. If you arrive at an entire contempt of yourself know that then you will enjoy true peace.

Modal.—

- 4°. Your name and fame shall fade away just as the water of the summer pool disappears when it is trampled upon.
- 5°. We are told clearly how it was she had to be removed from this work.

After proleptic *and*.—

- 6°. It is very extraordinary with what difficulty we believe what doesn't please us.
- 7°. I am much surprised at his exactitude in writing Irish.
- 8°. I will tell them what a heap of money you have gathered together of late.
- 9°. I don't care how soon you give up talking English.
- 10°. It surprises me that you are staying away from us so long.

With **ᵛᵃ** . . .

11°. Though my eyes are so sleepy I
cannot fail to observe what you are at.

12°. Though the food is excellent and
fun and merriment abound over it,
I cannot keep the thought of that
queer marriage out of my head.

13°. The more clearly the truth is un-
folded the more boldly it is denied.

14°. The more gently he is taken the
more mischief of every kind he makes.

With proleptic **ᵛᵉ**.—15°. He will do the work all the better
if you are looking on.

16°. The troubles that come upon one's
friends ought to make one all the
more loyal to them.

17°. You will be all the shorter time
finishing it if you hurry up now.

18°. You will learn Irish all the more
exactly for *confining your*¹ reading
to a correct and precise author.

19°. You *will begin to esteem Irish more*²
*when you have got a deeper*³ *insight*
into its beauties.

20°. You will acquire this insight all
the sooner by commencing the serious
study of it at once.

1. **ᵐᵃ ᵛᵉᵐᵉᵃᵃᵃ ᵗᵘ ᵗᵃᵃ ᵃᵗ . . .** 2. **1ᵖ ᵐᵒᵐᵒᵉ ᵃ ᵗᵒᵒᵑᵑᵃᵐᵒ ᵐᵉᵃᵖ**
ᵃᵗᵃᵗ ᵃᵖ . . . 3. **ᵐᵘᵃᵖ ᵃ ᵇᵉᵐᵒ ᵉᵒᵃᵖ ᵑᵒᵒᵖᵃ ᵛᵒᵐᵐᵐᵉ ᵃᵗᵃᵗ ᵃᵖ . . .**

Exercise XXXVI.

(Superfluous use of direct relative with $\Delta\eta\iota\lambda\alpha\iota\theta$.)

- 1°. When my enemies understood that, instead of growing weaker, I had on the contrary the strength of 100 men, they began to get afraid of me.
- 2°. As a matter of fact he used to come to talk to me every day whenever he got the opportunity.
- 3°. I came away,—not that I was a bit afraid of him, but, to tell the truth, his boastfulness and self-importance used to get on my nerves.
- 4°. Is it possible that you can think to impress me with the truth of such a statement?
- 5°. You may doubt it if you like, but he really did do his best to bring about some settlement of that affair.
- 6°. He found two-thirds of the people who were there in a state of semi-madness or semi-intoxication.
- 7°. If-I treated you in this way, the reason was that you had just maddened me with your foolish chatter.
- 8°. When he rushed in thus without invitation or permission the result was that everyone got angry.
- 9°. I think he was actually afraid that his father might find out what he had done.
- 10°. Many, seeking to fly temptations, fall on the contrary more grievously into them.

Exercise XXXVII.

(The special meanings of $\Delta\eta\iota\lambda\alpha\iota\theta$ are implied, not expressed.)

- 1°. By doing this a good work is not *lost*,¹ but is changed into a better.

1. $Cuip \Delta\eta\iota\lambda\alpha\iota\theta$.

- 2°. If the day of our death be deferred, let us *believe*¹ *that*² God is merciful to us, because we are not yet well prepared.
- 3°. Woe be to us if we *are for*³ sitting down and resting ourselves *as if*⁴ we had already met with peace and security.
- 4°. If you carry your cross unwillingly you will simply be increasing your burden and aggravating your troubles.
- 5°. Oftentimes when you imagine that you have lost almost everything you have *practically*⁵ won a great deal of merit.
- 6°. Thou hast not lightened thy burden, but art now bound with a stricter bond *of*⁶ discipline, and art obliged to greater perfection of sanctity.
- 7°. You would not in that case covet the pleasant things of this life, but would rather be glad to suffer tribulations for God's sake.
- 8°. Surely you don't mean that you are going to turn the tables on me in that fashion.
- 9°. It is not that I don't want to go, but to tell the truth I'm afraid I might meet a certain very objectionable person there.
- 10°. Don't imagine for a moment that I shall ever give up Irish. I wouldn't do such a thing, however generously you might pay me for it.

Section II.

The Oblique Relatives.

5°. *an* ; *an'* (with past tense). Examples :—

Genitive — 1°. *Síó é an fear an éodait mé n-a tús anéir.*

2°. *Síó í an bean a bfuair a fear bár iné.*

1. *tuis in . . . aigne.*
4. *Éom maic agur dá . . .*

2. *Suib amlaio atá.*
5. *Seall le.*

3. *Use meapaim.*
6. *Cum.*

Dative.— 3°. Innreocha mé cuir do na sábhanna ir mó
 A ndeaca mé tríoitu (II. n. 3).

4°. Stócaí acu A dtuigaimir Seán móir air (Ibid, 4)

5°. Cé 'r óioib mé, nó ce 'mb' ar mé ? (Ibid, 6).

The *a* in each case is elided.

6°. Cé 'n éaoi A b'ásgfainn an aile ? (Ibid, 8).

7°. Cuair mé as an bfeair AR éannuis mé na
 n-uain uair (Ibid, 13).

8°. Rinne mé boctán beas óioibta AR cuir mé
 an plúr irteaí ann (Ibid, 16).

9°. An curac a cuir a baile as an bfeair A mbu
 leir í (Ibid, 21).

10°. Éannuis mé báio b'eads A dtug mé óa
 céao púnt uiréi (Ibid, 38).

In Munster Irish this particle is chiefly used
 with *put*, *par*, or when preceded by a
 preposition (or *mar* = where) :—

11°. Sul A Ralib uain as an marac é éadairt
 fé ndeapa do sluaireadar triúr marac eile
 éairir amac (S. 31).

12°. Ir maris do'n fear ran TRÉ A ndéanfar
 mac an duine do óiol (C.S. 75).

13°. Cao é an cómarca a éirbeánann tu óúinn
 rā. A ndeineann tu na neite reo ? (C.S. 228).

14°. ran mar A b'ruil asat.

Sometimes, as in Exx. 5°, 9° above, *a* does *not* combine
 with *ro* in past tense.

NOTE.—*a*, and *n-a* (oblique relatives) cause eclipsis (when
 not combined with *ro*). The following sentences from Canon
 O Leary's *Airir ar Óríort* and *Mo Sgéat féin* have an *r*
 after the oblique relative. This of course is a printer's error.

In each case the r should be unaspirated :—

1°. (Im. 48) Cao é an r'ganha ó *n-a* r'aoirair tu féin.

2°. (Im. 120) pé cuma na íocadóir péin an rḡeal.

3°. (Im. 121) pé cuma na íocadóir mé péin.

4°. (MSF. 135) pé ball 'n-a íoladóir é.

Exercise XXXVIII.

(Relative Δⁿ and Δ₁.)

- 1°. I saw there one of the farmers, whom we used to call Tadhg na n-Ubh.
- 2°. Why, think you, is the one man called by two different names ?
- 3°. He never told me who he was or whence he came.
- 4°. I was in a difficulty then to find out a means of leaving the cave.
- 5°. I went to the woman from whom I had bought the eggs, and asked her to take them back at half-price.
- 6°. I determined forthwith to send the cows back to the man from whom I had bought them at the fair.
- 7°. Of these he made a large box into which he put all the money he had.
- 8°. At the fair of Ballinasloe I bought of him a horse for which I paid £100.
- 9°. He was awake for some little time before he thought of all that had happened the previous night.
- 10°. There he was, standing between the two door-posts precisely as he had been the day before.

Exercise XXXIX.

(The Same.)

- 1°. He must have had a bad attack of fever, for he was three weeks in bed before he was convalescent.

- 2°. I'm sorry I made those people's acquaintance at all. I had an easy mind before I came across them.
- 3°. She'd have liked to add something more, but he was gone before she could say another word.
- 4°. I had to close my eyes lest I should be constrained to watch those eyes moving.
- 5°. When I place before you my reason for having made this request of you I don't think any of you will deny that I had sufficient cause.
- 6°. Did you notice how he stopped playing just before the cock crew.
- 7°. It is a good rule not to speak *till*¹ you are spoken to.
- 8°. There were, no doubt, some strange "customs in this country before the *advent*² of St. Patrick.
- 9°. You must have the work completed, and render an account of it to me before my father returns.
- 10°. Think before you speak, and look before you leap.

(Oblique Relatives (continued).

6°. SO, SUR.

Dative.— 1°. Ceapaim sur 'mó tuine SO mbionn an treoir úd aise, 7 SO nbeimeann pí maolú ar buairt dó (S. 109).

2°. Bí pluair eile ar ašaró na pluaire rin anonn SURÓ ainm ví leaba Špáinne (S. 247-8).

3°. D'éirig liug fiair ón áit coir éuaró SO raib na capail aš déanam air (S. 33).

Genitive.— 4°. Ní dóig liom SO mbeir an fear eile rin le pašáil ir mó SO mbeir a beall 'na cabair

7 'na congnam aise ná mar a beir sí aḡatra nuair a beir Saobh póirta aḡat (S. 219).

5°. Déarfad ré so raib tuine i n-éagmuir ḡormflait **ḡurb péidiu** a diaḡal coimḡeacta a o' feircint uaireanta (N. 265).

Sometimes an apparently irregular use of so, or ḡur is met with :—

6°. Na n-oibreacá **ḡUR** tús m'atair dom **1AḶ** le **DÉANAM** tugaid ríad ríadnuire am taob ḡurb é an t-atair a cuir uair mé (C.S. 237).

7°. Naé é seo an té **ḡO** bfuilid ríad a'o' iarraid é **CUR** cun báis (C.S. 245) ?

8°. Ir nro é **ḡUR** ríu dúinn é **taḡairt** fé nḡeara 7 é **breicniú** **ḡO** maidt (Sḡ. 66).

9°. Níl a tuille n-a nriar ra baile **ḡUR** ríu **1AḶ** **D'ÁIREAM** (N. 320).

10°. Bpionnam ruar ort **ḡac** rmaoineam **póḡanta** **ḡO** bḡeafad aigne cráibḡeac maectnam air, nó é **móctú**.

The irregularity is only apparent, as the phrases in capitals are merely varieties of expression for phrases with the gen. **A**. Thus in 6° we might substitute **a nḡeanam**; in 7° **a cuir cun báir**; in 8° **a taḡairt fé nḡeara** 7 **a breicniú ḡo maidt**; in 9° **a n-áiream**; in 10° **a móctú**. (In this last instance "so" has already occurred in a dative sense, but is understood after **nó** in a (virtually) gen. sense). We conclude therefore that **ḡur** and **ḡo** in the above examples are VIRTUALLY GENITIVE.

Exercise XL.

(Relatives **ḡo** and **ḡur**.)

Dative.— 1°. This is how he shows the extent of his affection for the person with whom he is in love.

- 2°. You said, I fancy, that you'd take the man on whom the lot should fall.
- 3°. These were the horses that were to be given back to those from whom they had been bought, and for which false coin had been given in the king's name.
- 4°. It isn't *my* death that you need show you are not afraid of, but your own.
- 5°. If this is the bargain that I was made swear to, I don't think much of it.
- 6°. His left hand never left the side of his vest inside which the purse rested.
- 7°. There was one man there whom the priest refused point-blank.
- 8°. And this is the man, who, people say, has neither faith nor piety.
- 9°. He that CAN¹ take let him take it.
- 10°. I have gone through many hard trials of late.
- 11°. Woe to that man by whom scandal cometh
- 12°. Anyone who wishes to know Irish thoroughly must be satisfied to study it seriously.

Exercise XLI.

(Relatives *So* and *Sup.*)

- Genitive.— 1°. He said there was someone else besides her whose father might be seen in a state of intoxication sometimes.
- 2°. That is a question the settlement of which is very simple.

- 3°. There are many people who *think*¹ much less of their reputation than their riches.
- 4°. It's a pity of the man whose relatives live far away and whose neighbours are a hard-hearted lot.
- 5°. The man whose wealth exceeds his wisdom is generally unwilling to pay for the latter.
- 6°. I'm inclined to think that if he had got a glimpse of the person whose hand was in it *things*² would not have gone as smoothly with him as they did.
- 7°. It is *too much of a good thing altogether*³ for you to *imagine*⁴ that I could fight a duel, for the men of Ireland, with the man whose bones are more to me than all who are alive, I will not say among this great host, but in the whole Gaelic world.
- 8°. What sort of a girl is this with the praise of whose beauty people have us bothered?
- 9°. When I see the woman whose son fell in battle beside me I will certainly tell her how bravely he fought.
- 10°. People whose means are better than their manners generally think less of form than fortune.

NOTE 1.—*So* and *sur* in the two following examples are most easily explained as VIRTUALLY GENITIVE relatives, owing to the ellipsis of *n-a t-aob* :—

1°. *Feap SUR meap an uile duine de rna*

1. Use beann.
2. An r^{seal}.

3. Ir obair ró-mí-éuib^{pac}

4. Ceap it^{ai}gne.

finíniú (Supply n-a éab) nár mair an fear
 ran mair a bí níba díre ná é (MS.F. 117).

2°. Íora éigin a fuair báir 7 50 maib póil 5á
 ráb (supply n-a éab) 50 bfuil pé beo.

NOTE 2.—There has always been a certain clumsiness about the expression of the genitive relative in Irish. As there was no inflected relative particle this was inevitable. In early Irish it was left very much to the reader to infer the sense. E.g., Intí as éinirt iress = He whose faith is weak. Réte ní réid a mbrith = things whose reference is not easy. A uli doine is a sailechtu fil is-in coimdid (PH. 222) = All ye men whose hope is in the Lord. From these Exx. it would appear that sometimes the relative was expressed, and the genitive meaning left to inference, while at other times the genitive of the *personal* pronoun was expressed, the relative nature of the clause being taken for granted. The modern Irish usage is at once clear and simple. An oblique relative is used before the verb, and the *genitive* of the *personal* pronoun is placed before the word which suits the sense.

Oblique Relatives (continued.)

7°. n-a, n-ar.—

1°. 'Sé duabairt 5ac flait n-ar mairt leir tmuall.—

5luairt 5o mear, tá an cat dá mair,

á5ur téigmir na éomair (Cat éom an fíair).

2°. An bean n-a bfuil an t-éabac corcra uirí (N. 205).

There is an apparently irregular use of these particles (as in the case of 5o, 5ur) sometimes, but the same explanation holds here as in the case of 5o, 5ur (p. 102).

3°. An t-aimleap n-a mbeaó tuine lán-éapaité ar é
 óéanám beaó pé curta de aici rap a mbeaó fíor
 áise 5o maib pí 5á éur de maon éon (N. 95).

4°. 1r corinnail é le sgráinne murcáir n-AR óein
 ouine É TÓSDAINT 7 É CÚR na sáiróin, 7 o'fár
 ré 'sur óein eíann mói de (C.S. 185).

Here in 3° for the phrase in capitals we might substitute
 AR Δ ÓÉANAM, and in 4° Δ TÓSDAINT 7 Δ CÚR, so that we may
 look upon n-a and n-AR as VIRTUALLY genitive.

Exercise XLII.

(Relatives n-Δ. n-AR.)

(DATIVE.)

- 1°. The people to whom the questions were put had either
 to answer them or suffer accordingly.
- 2°. This is the Holy Spirit of whom Christ promised that
 the Father would send him to the Apostles.
- 3°. I pity the enemy on whom she turns at such a time.
- 4°. The priest's house is naturally the first one that the
 Bishop turns to on his arrival in a parish.
- 5°. People say that it was those for whom he used to play
 his exquisite music that were hardest on him in his
 poverty.
- 6°. There was a certain amount of rivalry also, to see
 which had made the preparations best.
- 7°. The 1,000 men clad in coats of mail were shown to
 them, and they were told these were the most
 formidable foes they had to meet.
- 8°. The little man called Diarmuid was living in a little
 hut not far from the house in which his father and
 mother had died.
- 9°. John Bull has a great respect for the man he's afraid of.
- 10°. He asked me what district I was from.

Exercise XLIII.

(Relatives *n-a*, *n-aḡ*.)

(GENITIVE.)

- 1°. Isn't it a wonderful thought that you are one of those for whose sake Christ died ?
- 2°. Assuredly these are the men whose names will be on people's lips throughout the country as long as God is in heaven and man on earth.
- 3°. The Saviour who had been promised from the beginning, and for whose coming the human race had been waiting, came at the appointed time and did His appointed work.
- 4°. I wonder who is the man in whose house I slept last night.
- 5°. The man whose wife is always quarrelling with him is sure to envy the celibate.
- 6°. A people whose language, for melodiousness and precision, is superior to most others, should surely have never given it up.
- 7°. People who live in glass houses shouldn't throw stones (Emphasis on *glass*).
- 8°. It is only fitting that a man whose father was a very lowly person should himself be always humble.
- 9°. No one can have any respect for people whose God is their belly.
- 10°. If it is a thing which ought to be talked about, why don't you give us your opinion about it at once ?

REMARK 1.—Sometimes *n-a* and *so* occur in the same sentence :—

Úrortú éun na n-áite n-a mbeir doibneap ríopunúe
 aḡainn, 7 so úfanparé ré aḡainn (Im. 2).

REMARK 2.—The second *so* in the following sentence is probably influenced by the first :—*ir* doibinn do'n té so
 tatabarpar-re teasas do, 7 so múnrir ar do úlize é.

Unless we take it as the conjunction *so* with ellipsis of “*a páo*” after *aḡur*. Such use of the particle *so* to denote (in conjunction with an accusative pronoun) the accusative relative is allowed, when it is necessary to avoid ambiguity.

REMARK 3.—Note the construction of the following :—

Sin é an té sur leis é.

Cérb as tú? Sin é an áit arb as é.

Cé 'r úioð tu?

Caó é an ceanncar n-arb as é (Acts xxiii. 34).

In these sentences observe that the preposition cannot be put *before* the relative. Why? Because the preposition is required, in the prepositional-pronoun form, to act as the predicate (in conjunction with the relative particle) to the verb *ir*. Another proof that *the subject* can never appear immediately after the copula—(see p. 36).

Development of *so*, *sur*.

Several influences have been at work in the development of “*so*” as a relative particle. Cf. the *relative* “*that*” in English in reference to the *demonstrative* “*that*” and the Latin conjunctions *quod* and *quia* (a neuter plural) in reference to the relative *qui*.

1°. It has developed from *aḡ a* (preposition + oblique relative *a*).

In Middle Irish *oc a* frequently became *ca*; so *aḡ a*

became *so* through the stage *sa* (being unstressed).

(a) *Bíd follus anossa in fírinde oc in tíí CA MBIA* (P.H. 92).

(b) *an ní ó bfuil saeóeat slar.*

1r teapic sa bfuil a feancár (K.H. II, 18).

(c) *An ceipt-úpreiceamh as a raibé an ioró mórann
aise¹* (B.K. 18).

Observe the double *as*. When the prepositional pronoun occurred at the end the attention was diverted from the preposition before the relative, and this of course facilitated the passage from *as* *a* to *sa*, *so*.

(d) *uacarán as a mbíod an éiríod uile fá n-a rmacé*
(B.K. 51).

Here we have a dative relative followed at the end by a genitive personal pronoun. The latter helps to convert the dat. relative *as* *a* into the gen. relative *sa*, *so*.

(e) *Rí as a raibé mórán o'uaipuib éireann as
con n-a asáir* (B.K. 86).

See previous remark, and note that the long stressed vowel in *rí* facilitates the transit from *as* *a* to *sa*.

(f) *Sac mnaoi úiob as ar mair a fear as teacé*
in éirinn dóib (K.H. II, 94).

Notice that in the modern language there is a difference in meaning between *as ar mair a fear* (= with whom her husband lived) and *sur mair a fear* (= whose husband lived). The passage quoted from Keating has the meaning of the modern *sur*.

(g) . . . *do mnáib na uacoiréal as ar marbáid a úir*
(K.H. II, 114) = whose husbands were slain. See

1. That this double use of the preposition came in early is seen from such passages as PH 148---duine, FOR-a ta omun báis FAIR.

preceding remark, and note (p. 105) on the difficulty of expressing the genitive relative.

- (h) Δον μὰς οὔνε υπαρίλ ΔΣΔ μαιβε οἰςρεὰςτ μὀρ
 η-Δ εὀμαιρ.

Here the meanings of the preposition and of the genitive were at first felt distinctly (T.B. 11).

- 2°. The conjunction “σο” has had some influence also. The conjunctive meaning passes very easily into the relative, so much so that it is difficult sometimes to determine which was in the writer’s mind.

The following Exx. will be found instructive :—

- (a) Ὀί ρε να ριυὲ ἀρ ἐὰςδοιρ μὀρ ἀρὸ ΣΥΡ ὀόις λεὰτ
 σο μαιβ ἀν υἷε βῆιρρε ὀί ὀέαντα ὀ’ὀρ ἐὰρτα (S. 97).

- (b) Καὶ ἐ μαρ οὔνε ἐ ρεο ΣΟ ρμαςτμῖςεαν ρε Σαὸς
 ἡ ραιρρςε ἡ ΣΟ ηὀεινιρ ριαρ ρυρ ἀιρ (Luke viii. 25).

The first “σο” is clearly conjunctive; the second very easily passes over to the relative sense.

- (c) Κά βρῦιτ ἀν ρεομρὰ βιὸ ΣΟ η-ίτσαρ ἀν Ἐαίρς
 ἡ βρὸςαιρ μο ὀειρςιοβυτ ? (Luke xxii. 11).

Here, if we add **ann**, the transition to the relative sense is easy.

- (d) ρέαςαιντ ἀν βρὰςαὸ ρε ἀον ρυρ σο βρέαρφαὸ ρε
 Σρειμ Δ βρειτ αιρ (Eir. 40).

Here there is practically no difference in meaning whether we take “σο” conjunctively or relatively :—

“that he might take hold of IT” (conj.).

“that he might take hold of” (rel.).

The two senses meet in the following Exx. from Connaught Irish :—

- η. ηΣ. 8.--ηἷ μαιβ ἀν τ-ειρῶεαν ρέιν ΔΣ ράρ ann ἡε ΣΟ
 βρέαρφαὸ ρυρ ἀρ βιτ βεο ημτσαὸςτ ἀρ
 Δς ἀν τ-έαν.

Ibid, 40.—*l*i n*ai*b*o* *o*ionn*o*i*o* *g*aoi*te* ann *l*e *g*o *b*re*á*o*ra*b*o*
rinn im*te*ac*á*t.

3°. The natural contrast between *ná* and *g*o as *conjunctions* facilitates the use of *g*o as an affirmative *relative* corresponding to the negative RELATIVE *ná*. This we may express by the proportion—

As Conj. *ná* : conj. *g*o :: Rel. *ná* :—REL. *g*o.

Examples :—

n. 168.—*U*i *a* *l*án ne*ite* be*a*g*a* *a*g*a* te*a*c*á*t cun cuim*h*ne
t*ai*r*o*g,—ne*ite* be*a*g*a* *ná*r c*u*i*r* s*e* blúipe
ruime ionn*ta* nu*a*i*r* *a* c*o*nn*a*i*c* ré ar t*o*túir
i*a*b*o*, *a*c *g*u*r* c*u*i*r* s*e* mó*ra*n ruime an*o*i*r*
ionn*ta*.

s*g*. 88.—An ar*m* *ná* fuil eolur a*ig*e ar *a*g*u*r *g*o
b*fu*il eolur *a*g*a* an nam*a*i*o* ar.

Cf. also—*i*r m*a*i*g*s an t*e* *ná* fuil ar*g*e*a*b*o* a*ig*e (*g* *a* r*á*b*o*)
*g*o *g*c*o*mnuig*e*ann *a* *g*aoi*ta*
a b*re*a*b* u*a*b*o* *g*
*g*u*r* o*re*am t*u*i*r*-c*ro*i*o*e*a*c *a*
c*o*m*a*r*a*i*n*.

Development of *n-a*, *n-a*i.

1°. From the combination of certain prepositions with the oblique relative *a* we get the form *n-a*. Thus—*i* *n-a*,
o *n-a*, *g*o *n-a* (with), t*re* *n-a* t*e* *n-a*, and (earlier)
r*a* *n-a* (before).

2°. Possibly from accidental occurrences like—

an bean *n-a* b*fu*il an t-é*a*b*o*c cor*e*ra uir*e*i,
where the final *n* of *bean* might have attached itself
to *a*, or been reduplicated.

3°. Possibly also from the Middle Irish reduplicated form of the compound relative *a*ⁿ (in *an-*, *an a n-*). Mine
dena-su in a *n-apraim-si* (D. I. 228).

Examples :—

- (a) *Ṣac tpeadbcar daoine le n-aṛ mian* (for earlier *léir'*)
iad féin a beic or cionn na n-ainmhithe eile ní
putáir doib doiceall a déanam ar san a raogal do
éiteam i noic úrlabra (Cat. I).
- (b) *Ói pé ra bhuic n-a breaca pé ar dtúir é* (S. 20).
- (c) *San áit 'n-aṛ bain an órdós leir* (an tcalam) (S. 23).
- (d) *Ir fearr éirge ar mar obair 7 raotar éigin eile*
déanam n-a mbeo cairde ain 7 n-a mbeo
rocar ain.

When *ann* followed, the prepositional force of the *n-* before *a* was no longer felt, and *n-a* became merely an oblique relative.

- (e) *Dubairt pé le Ṣac bean doib fearam amuic ar*
aṣair na fuinneoise n-a raib a fear féin LAISTIS
oe.

Further Remarks :—

I.—In addition to the particles enumerated so far, relativity was expressed in other ways in Middle Irish :—

- 10°. The old indefinite pronoun *nech* (later *noe*) was sometimes employed. The relative meaning was unconsciously attached to it.

Uan Dé nech tocbus pectha = *Uan Dé a tógann peacta.*

- 11°. An infixed pronoun was sometimes used :—

in tu ro-t-bris na dee? = *An tu do bhuir na deite?*
 P.H. 130 is *é* in *fegad-sin ro-t-cuir Petar dochum*
aithrigi díchra.

The following peculiar usages will be of interest :—

P.H. 129. “ *Nach do muintir in fhir Galilee ATATHAR*
DO CROCHAD duit si? ”

With this cf. the Ulster Irish—

Ṣoidé tá tu a déanao?

Munster Irish prefers to turn thus—

CAD TÁ AGAT Á (= O'Á) OÉANAM?

P.H. 128.—Cia fors-a taid d' iarraid? Whom are ye seeking?

P.H. 120.—Is e so in t-Ísu oc a ra-ba Hiruath d'iarraid.

P.H. 127.—A ní dia tanacais do dénum.

II. The Relative in Scotch Gaelic.

There is a close resemblance to the modern Irish forms
1°. a' (or understood) :—

PB. 7.—'n uair THIG Samhuinn.

PB. 10.—'S droch-dhiol air a' ghunna

'BHEIR builli 'n ad thaobh.

DS. 14.—Nuair CHUNNAIC e slatag òir agus slatag airgid a' cur nan car diubh air an réidhlean.

DS. 14.—Nuair A CHUNNAIC e coileach òir agus cearc airgid a' ruith roimhe air a' bhlàr.

2°. Oblique :—AM before labials ; otherwise AN.

AM :—C. NA NĠ.—1. trid *am* bheil = τῖε n-a ὅφuit.

DS.—9. àireach ghabhar *d'am* b'ainm Gorla-nan-treud.

With g' = Irish O'Á :—

DS. 13. agus a dh'aon ni *g'am* faic thu na toir sùil air = AGUR AON NĠO OÁ ḃreiceann tú nā ταḃαιρ fūit aḃr.

AN.—C. NA NĠ.—2.—air an d'éirich Grian = aḃr aḃr éirig.

DS. 10.—nach dean mi fois no tàmh a latha no dh'oidhche

GUS AN lorgaich mi mach i (conjunctive use with gu).

DS. 9.—AG AN robh triùir mhac agus aon nighean.

DS. 14.—ràinig e 'n t-àite 's AN robh na tri mairt mhaola.

DS. 19.—gun ghluasad as an àite 's AN d'rinn e 'm fàgail.

DS. 21.—ANNS AN cuirte seachad i = 'na gcuirte
càirt í.

DS. 22.—ge b'e àit 'AN tèid thu

DS. 22.—*far an d'iarr e air dà thrian d'a sgìos.*

= mar ar iarra ré ar . . .

With *g'* = Irish *d'á* :—

DS. 13.—a dh'aon ni *g'an cluinn thu*, na toir sùil air.
3°. Neg.-nae. DS. 20.—fonn theud air nach robh e eòlach.

DS. 22.—air nach laigheadh an codal, agus air nach éireadh a' ghrian.

4°. Compound Relative na (Mid. I. ina, ana, inna).

DS. 22.—ghabh thu gu cridheil sunndach NA thairg mi.

DS. 22.—gus am biodh aige NA DH' fhòghnadh dha féin agus dha-san a thigeadh 's a dh' fhalbhadh.

DS. 23.—thoir leat NA DH' fhòghnas air do thurus.

Section III.

Double Relative Construction.

The double relative construction is a very remarkable phenomenon of Modern Irish, but as far as I know, no one has yet called attention to it. If we compare the

sentence—*Is doíge liom gur ragnóid ré leictir iníde,*

with— *Cia is doíge leat do ragnóid an leictir?*

we are at once struck by the peculiarity. In the first sentence

the clause—*suir . . . mór* is subject to the verb *ir*. In the second one the *suir* clause disappears, and instead we have two relative sentences combined in one :—

Cia (hé an té) ir dóig leat? and

Cia („ „ „) do rǵríob an leicir?

But observe that the meaning of the second question is influenced by the meaning of the first. There is *dependence in thought*, although that dependence is not clearly expressed. Similarly compare—

(a) *Meapann ré so bfuil a lán aigis aige.*

Here *meapann ré* is *not* relative, and is followed by the usual *so*- clause. But observe the change when *meapann ré* becomes relative :—

(b) *Tóḡfar uairé ḡac a meapann ré a tá aige*

The *so* clause disappears and we have a double-relative construction again. There is even a further change introduced, because the two relative sentences taken separately would be :—

1°. *Tóḡfar uairé ḡac a meapann ré*, and

2°. „ „ „ „ *bfuil aige.*

But as *ḡac a* has already taken effect on *meapann ré*, we have the simple relative form *atá*, when the two parts are combined in one.

Again we should say—

(a) *Do meapar so ndéanfi an rǵiact níor fearr so mór ná mar do deinead.*

But when *do meapar* becomes relative—

(b) *Tá an rǵiact oin á déanam so maic ; níor fearr so mór ná mar a meapar a déanfi é* (TBC. 245).

Here we have the two relative clauses combined :—

1°. *ná mar a meapar*

2°. *ná mar a déanfi é.*

with of course the usual dependence in thought.

Once more—

(a) *Déarfaimh go bfuil faoi cúis riala ionnta.*

But when *déarfaimh* becomes relative the *go* clause becomes relative also :—

(b) *Ní cuimhin liom anoir cad é an fáil a déarfaimh
atá ionnta* (MSF. 123).

Here again we have two relative clauses joined in one, with, however, dependence in thought :—

1°. *Cad é an fáil a déarfaimh*

2°. „ „ „ „ *a tá ionnta.*

Again—

(a) *Ír dóic uib gur mé an Slánuigheoir.*

But when *Ír dóic uib* becomes relative the *gur* disappears :—

(b) *Ní mire an té ír dóic uib ír mé* (Acts xiii. 25).

This is a good example of the dependence in thought involved in the double sentence, as distinct from the separate relative clauses. In this case one of the relative clauses is patently false :—

1°. *Ní mire an té ír dóic uib*

2°. *Ní mire an té ír mé* (contradictory).

The falsity and self-contradictoriness of the second element is taken away by the dependence in thought upon the first. In the following exercises in order to bring home the phenomenon clearly to the student, two sentences are given opposite each number, the second one only involving a double relative.

Exercise XLIV.

(Double Relative.)

1. a. Don't you think that something should be done?
- b. What do you think should be done?

2. *a.* Do you think I could give you any assistance ?
b. What assistance do you think I would be able to give you ?
3. *a.* People say that this man is stronger even than Murchadh.
b. This is the man *who, people say*, is¹ stronger even than Murchadh.
4. *a.* She thought the subscription would be greater than it was.
b. I suppose it was greater than she thought it would be.
5. *a.* I thought the fever would get a greater hold upon me than it did.
b. I think it got a greater hold upon me than I thought it would.
6. *a.* She said she met some bad companion.
b. Who is the bad companion that she said she met ?
7. *a.* She thought the amount she gave him would be good for him.
b. She would give him only the amount she thought would be good for him.
8. *a.* I never thought I should see such a thing in my life.
b. I observed there one thing that I never thought I should see in my life.
9. *a.* Would you like people to do to you as you would do to them ?
b. Do unto others as you would like others should do unto you.
10. *a.* I should like the child to be called by an Irish name.
b. What name would you like the child to be called ?

Exercise XLV.

(The Same.)

1. *a.* You see that I have flesh and bones,—which a spirit has not.
b. A spirit has not flesh and bones as you see that I have.
2. *a.* You say your son was born blind.
b. Is this your son, who, you say, was born blind?
3. *a.* You thought it was promised to you more fully than you can get it now.
b. You can get it now more fully than you thought it was promised to you.
4. *a.* I didn't think that such a thing would be done to us so soon.
b. That is a thing which I never thought would be done to us so soon.
5. *a.* I should think that Brian was a better man than Murchadh.
b. He asked me which I thought was the better man, B. or M.
6. *a.* Anyone ought to know that he might expect some such trickery from you.
b. All this trickery was only what anyone ought to know he might expect from you.
7. *a.* We thought that the man towards whom Brian turned was their leader.
b. Brian turned towards the man we thought was their leader.
8. *a.* I thought it would be done much better than it was.
b. It was done much worse than I thought it would be.
9. *a.* I felt that the work ought to be undertaken after this fashion.
b. This is how I felt the work ought to be undertaken.

10. *a.* He thought the business wanted of me here was the one he mentioned in the letter.
b. I suppose he mentioned in the letter what business he thought was wanted of me here.

Exercise XLVI.

(The Same.)

1. *a.* It was thought that he would have made greater haste than he was able to.
b. He was unable to make as much haste as it was thought he would.
2. *a.* She would have liked people to go to her own country house.
b. She told me it was to her own country house she'd have liked people to go.
3. *a.* I thought that the night which had arrived was suitable enough.
b. There came a night which I thought was suitable enough.
4. *a.* I thought I should reach Belfast sooner than I did.
b. I didn't reach it as soon as I thought I should.
5. *a.* I thought by the time I had arrived in the centre of the city that the sun would have been much farther west than it was.
b. By the time I reached the centre of the city the sun was not at all as far west as I thought it would be.
6. *a.* I know you would wish me to do at once the business which brought me here.
b. It occurs to me that the business which brought me

here, and the one which you would wish me to do, are identical.

7. *a.* They thought you were going to ask them to do something that they would have done quite willingly.
b. They were very glad to have it to say that they would do quite willingly the thing they thought you were about to ask them to do.
8. *a.* I don't think a person who speaks Irish would need to spend any great length of time learning to read and write it.
b. How long do you think a person who speaks Irish would need to spend learning to read and write it?
9. *a.* You'd imagine that, when a thing was cast aside once and for all, it would not come back again with redoubled force.
b. It is just when you'd imagine a thing had been cast aside once and for all that it would come back with redoubled force.
10. *a.* I don't consider there's much difference between denying one's Faith and siding with the enemies of the Faith.
b. What difference do you think there is between denying one's Faith and siding with the enemies of the Faith?

Exercise XLVII.

(The Same.)

1. *a.* If a person is fully determined to deny me all rights I don't think he has any claim to receive any right from me.
b. If a person . . . rights, what claim do you think he has to receive any right from me?

2. *a.* They thought they had a right to be treated as well as the King of Leinster had treated them.
b. They were in the habit of satirizing any king who didn't treat them as well as they thought they had a right to be treated.
3. *a.* He thought there was I don't know what there.
b. I don't know what he saw or what he thought was there.
4. *a.* The nurse thought she was needed longer than she really was.
b. She remained longer than she thought she was needed.
5. *a.* Her mind was so much unhinged with love of you that I never thought she could do such a thing, whatever happened her.
b. Her mind . . . of you, that she did a thing I never thought she could have done whatever happened her.
6. *a.* He thought it would be useful for him to send the messages round like this.
b. He sent the messengers round like this just as he thought would be useful for him.
7. *a.* Saevius' letter, which the Senator in question read before the Senate after a few days, had come to him, he said, from Faesulae.
b. After a few days he read before the Senate Saevius' letter which, he said, had come to him from Faesulae.
8. *a.* He considered that every one of those, either on account of his evil deeds, or of the loss of his property, was a fit subject for the revolution.
b. At the same time Lentulus was in Rome, and in accordance with orders received from Catiline, was engaged, either personally, or through his emissaries, in coaxing into the conspiracy everyone whom he

considered, either on account of his evil deeds, or the loss of his property a fit subject for the revolution.

9. *a.* You think I am one that I am not.
b. I am not the person that you think I am.
10. *a.* It was thought that the school into which the lad was put was suited to him.
b. The lad was put into the school which it was thought was suited to him.

Exercise XLVIII.

(The Same.)

1. *a.* If the people who have come here are sent home without giving them any satisfaction whatever, I think the people who sent them will do something desperate.
b. If these people are sent home without giving them any satisfaction what do you think the people who sent them here will do ?
2. *a.* Everyone knew that the war was coming, and everyone was asking himself how many men he should have to muster for it.
b. Every day some prince arrived, with a query as to the quota he should be required to muster for the war which everyone understood was coming.
3. *a.* He feared that his friend had acted treacherously towards him, and this fact was worrying him exceedingly.
b. The treachery of which he feared his friend had been guilty was worrying him exceedingly.
4. *a.* He hoped everything would turn out exactly as it did.
b. Everything turned out exactly as he hoped it would.
5. *a.* The others did not think they would see him as soon as they did.

- b.* They saw him coming towards them long before they thought they would.
6. *a.* He said the enemy were thinking of doing something terrible.
- b.* What did he say the enemy were thinking of doing?
7. *a.* If I thought that anyone would make any attempt to stop the work I should do my best to keep it from everyone.
- b.* I did my best to keep it from everyone that I thought would make any attempt to stop the work.
8. *a.* They said there ought to have been more of them there than there were.
- b.* There were not as many of them there as they said there should have been.
9. *a.* I tell you I have undertaken a certain obligation in regard to Irish, but it has nothing to do with this matter.
- b.* This matter has nothing whatever to do with the obligation which I tell you I have undertaken.
10. *a.* They hoped that Irish would die when people began to teach it, but when they found it wasn't dying they issued a rule designed to stop the teaching, fearing that this teaching might do harm, other things being neglected on account of it.
- b.* When they found that Irish wasn't dying when people began to teach it, the rule which I said above had been issued was put in full force.

Exercise XLIX.

(The Same.)

1. *a.* I maintain that this sort of Irish should not be put in books for the people, and I think too that the other

kind would be too hard for them yet, and that it therefore should be excluded also.

- b.* I should put into it the sort of Irish which I consider ought to be put in books for the people, and I should exclude from it the sort I think would be too hard for them yet.
2. *a.* You would like people to be kind to you as you are to them.
 - b.* Be kind to people as you would wish them to be to you.
3. *a.* I shouldn't wish people to do to me what I ought never to do myself.
 - b.* What I shouldn't like people to do to me I ought never to do myself.
4. *a.* I tell you meditation on the pains of hell is calculated to cure one of a sinful inclination.
 - b.* If meditation is so painful now what think you will hell-fire be hereafter ?
5. *a.* I am certain I ought to have everything done well against the coming of death.
 - b.* When I have everything done as I think I ought to, I see clearly that I have nothing done.
6. *a.* Thou wouldst have a pleasing ointment poured upon Thy Sacred Feet.
 - b.* Heartfelt contrition is the pleasing ointment which Thou wouldst have poured upon Thy Feet.
7. *a.* I desire all glory and all honour to be rendered to God.
 - b.* If a man is guided by grace it is to God he would have all honour and glory rendered.
8. *a.* He says that Cormac arrived soonest.
 - b.* Who does he say arrived soonest ?
9. *a.* I tell you I should rather learn Irish than any other language.
 - b.* Which language do you say you would rather learn ?

10. *a.* Don't tell me this is the man who did such an ugly deed.
b. Is this the man who, you say, did such an ugly deed ?

Section IV.

(Treble, Quadruple and Quintuple Relative Clauses.)

- 1°. 1r minic nuair 1r r1a 1r d6ic leat a b1m-re uait supb
 ead 1r s1orpa b1m duir (Im. 160).

Here we have 3 relative clauses combined :—

- | | |
|----------------------------|--|
| (a) an uair (nuair) 1r r1a | } It is clear that the
meaning of the first
and last is influenced
by that of the second. |
| (b) „ „ 1r d6ic leat | |
| (c) „ „ a b1m-re uait | |

But this dependence in thought is not clearly expressed.

If we begin the above with the words—*Cad é an uair adubairt 1r r1a*, etc., we have a *quadruple* relative construction. If we wish to say in Irish—“ What think you did he say he thought would suit the school best ? ” we shall have *quintuple* relative construction, five relative clauses being ranged side by side in one sentence :—

- (a) Cad é an fuad 1r d6ic leat ?
 (b) „ „ „ „ a adubairt ré ?
 (c) „ „ „ „ do mear ré ?
 (d) „ „ „ „ ab 'feairr ?
 (e) „ „ „ „ a d'oirfead do'n rcoil ?

It will run as follows in the actual sentence :—

- 2°. Cad é an fuad 1r d6ic leat adubairt ré do mear ré
 ab 'feairr a d'oirfead do'n rcoil ?

Here the meaning of the last question involved is influenced by the other four.

- 3°. Má bíodair ollamh poimhir rin ar gac don nír a déanam ar an gcuma ba dóic leo do b' fearr a éitneadh léi, bíodair níba tugta na díaró rin éirge (N. 95).

Here we have the three relative clauses :—

(a) ar an gcuma ba dóic leo.

(b) „ „ „ do b' fearr.

(c) „ „ „ a éitneadh léi.

- 4°. Bí túil as na fearaid go léir gac gno a déanam ar an gcuma ba dóic leo do b' fearr a éitneadh léi.

- 5°. If we want to say in Irish—“ In what way do you think he said they thought things would best work out at a profit for them ? ” we shall have a series of FIVE relative clauses :—

(a) Cad é an cúma ir dóig leat ? (*lit.* What way

(b) „ „ „ „ adubairt ré ? do you think

(c) „ „ „ „ do méaradair ? likely ?)

(d) „ „ „ „ ab' fearr ?

(e) „ „ „ „ n-a maḡad an tḡéal i .
tairbe dóib ?

In the completed sentence it is to be noticed that the oblique relative of the LAST question involved, is transferred to the FIRST question, thus :—

Cad é an cúma n-aR dóic leat adubairt ré do méaradair ab' fearr a maḡad an tḡéal i tairbe dóib ? (Cf. p. 90 and Ex. 7°, p. 130).

- 6°. Cf. C.D. 41.—“ Ní baogal ná go maḡad an tóir ra tneo baili ba lúḡa 'nar dóic leo a tiocfaí ruar leo.”

Here there are three relative clauses :—

1°. ra tneo baili ba lúḡa (Rel. understood).

2°. „ „ „ ba dóic leo (which they thought likely).

3°. ra tpeo baill n-a ntiocraí ruar leo.

(Observe that the oblique relative is necessary here if the clause stood by itself. In multiple relative construction, however, the oblique rel. is shifted to the “*nóic*” clause, and the direct relative which belongs naturally to that clause is transferred to the *tiocraí* clause.

Exercise L.

(Treble, Quadruple and Quintuple Relative Clauses.)

- 1°. When does he say she thinks you are farthest away from them ?
- 2°. I tell you that this is the way he said he thought would best please all concerned.
- 3°. We are all anxious of course to study Irish in the way which we believe will bring us to a knowledge of it soonest and best.
- 4°. Who, think you, did he say they thought would be the best to do the deed ?
- 5°. What did he say you would wish me to do for you ?
- 6°. Which of the two did they say they would wish him to release ?
- 7°. This is the greatest oath which he swore to our father he could give us.
- 8°. These are the greatest things we heard you did in that place.
- 9°. This is the person to whom I think he pardoned most.
- 10°. Who do the people say he thinks I am ?
- 11°. He asked me which of these three I thought he would say was neighbour to him that fell among the robbers

Section V.

Double Relative.

Apparent Exceptions and Abnormal Usages.

We sometimes meet sentences in which we find a *so*, *sup*, *nac*, or *naí* clause unexpectedly, in view of what has been said about double relative construction. It is necessary to discuss the various cases which may turn up:—

1°. *An té a d'fear ríob-re s'ur b' é buir n'óia é* (John viii. 54).

Here the *sup* clause may be explained and defended on two grounds:—(a) to avoid the somewhat unusual *í r'fear n'óia* (with omission of pronoun—see p. 45); (b) *a d'fear ríob-re* has the force of “of whom you say.” Though formally the relative is accusative it has the force of a genitive, and in this case we shall find that the double relative construction is not permissible. When the 1st clause has a genitive relative a conjunctive clause is required afterwards either as the object of the transitive verb of the 1st clause, or as the subject of the 1st verb (if it was “*í*”). E.g., “*Síó é an té n-aí d'óis leat-ra n-a t'aoib' sup' mu'g'ad' na' d'all é.*” “This is the person OF WHOM you think, etc.

2°. *Canao ír toil leat so n-ollmócaimír é?* (Luke xxii. 9).

This is only an apparent exception. The “*so*” is relative, not conjunctive. The two clauses taken separately would be:—

(a) *Cá ionaó* (i.e., *canao*) *ír toil leat?*

(b) *Cá ionaó so n-ollmócaimír é.* (For “*so*” here one could of course say either *a* (unusual in Munster, however) or *n-a*.

- 3°. *Níl éinne ir fearr fúrb eol do ran ná mar doob eol duitre é* (TBC. 1).

Only an apparent exception: *fuir* is the relative, *not* the conjunction. The two clauses are:—

- | | |
|---------------------------------|--|
| (a) <i>Níl éinne ir fearr.</i> | } Meaning of the
second of course
is influenced by
the first. |
| (b) „ „ <i>fúrb eol do ran.</i> | |

- 4°. *Tá buairt mór trom tagaithe oim,—buairet náir mearar miam fúrb' féidir a leicéir do teáct ar mnaoi* (TBC. 133).

Various explanations of *fuir* are possible:—

(a) *fuir* may be taken as gen. relative; *buairet fúrb' féidir a leicéir do teáct ar mnaoi*—is quite a normal relative construction.

(b) *náir* may be the negative conjunction (*buairet (com trom ran) náir . . .* not the negative relative. In this case there is no room for double relative construction; *fuir* = conjunction.

(c) *náir* may be the negative GENITIVE relative (with easy ellipsis of *n-a taob*) and in this case also double relative construction is not permissible—(see case 1°); *fuir* would then be the conjunction.

- 5°. *Do fuair do bainne na mbuic, fuo ba doic le haoinne nárú féidir a d' fágáil, pé cuairte a déanrí do* (S. 63).

Only an apparent exception, *náir* is the negative *relative* (genitive), not the negative conjunction. Observe, however, if one said *fuo fúrb doic . . .* the following *náir* would then be the conjunction, because *fúrb* would be genitive relative (with ellipsis of *na taob*). (See 4°c., 9° and remarks under case 1°).

- 6°. B'féiríur go b'féadpá-ra a innínt dúinn . . . cao é an tpeo baili n-a mbeaḁ don deallíam go dtioc-faimir ruar leir an rḡéal (Ṣ. 202).

Here we may take "go" as the conjunction; as the relative in the first clause is DATIVE and the sense of the clause incomplete, the conjunctive clause is required to complete the sense. *This case differs from the next one and from example 5° on p. 126, in both of which there is TRANSPOSITION of direct and indirect relatives.*

- 7°. B'i ḡac doinne aḡ b'p'eitníú na h-aimríre n-ar d'óic leo a beaḁ an t-Árḁ-Rí ḡ a cuallaḁt aḡ teaḁt a baile (n. 210).

The two relative clauses here are :—

(a) . . . na h-aimríre ba d'óic leo (*lit.*, the time they thought likely).

(b) na h-aimríre n-a mbeaḁ . . .

We have double relative construction, but what is peculiar is that we have inversion of the direct and oblique forms. Cf. next case.

- 8°. Cao é a mímiciḡe do ruarar é ran áit nár mearar a ḡeoḁainn é (Im. 187).

This looks abnormal, because the second clause could not stand by itself—ran áit a ḡeoḁainn é, would not be correct. Cf. Ex. 6; p. 126. It is more abnormal even than the second clause in No. 7°, because there one could conceive the direct relative being used even if the clause stood by itself, inasmuch as it is a *temporal* clause—(see p. 89). The explanation is that here again we have *inversion*. It would be quite normal to say ran áit DO mearar n-á ruḡínn é. When the negative relative is shifted to the first clause, the direct relative of that clause (which is

regular) is shifted to the second (where, if separate, it would be absolutely wrong).

- 9°. CAD É AN bPUG A BÍ AG AMLAOIB' LEIP AN PULC A 'DEIN RÉ . . . 'DE'N PUO SUP 'DÓIC LE HAIOINNE SO N-ÉIRT-PEADÓ RÉ A BÉAL NÁ ÉAOB' ? (II. 299).

The SO may be explained in two ways :—(a) SUP is gen. relative (influenced by NA ÉAOB' at the end) and so SO is the conjunction—(see case 1°). (b) SUP may be the *conjunction* ('DE'N PUO [A BÍ Cóm NÁIPEAC PAN] SUP . . .) and so of course there is no room for relative construction at all. Observe that one might have said—'DE'N PUO BA 'DÓIC . . . in which case SO would be genitive relative. Cf. case 5° and remarks.

- 10°. TÁ AN OBAIP 'DÉANTA AGAM SO OTÍ IO AP ÉUMA NÁP MEAP AOINNE I OTUPAC BAPPA SUPB FÉIPIR I 'DÉANAM (SḠ. II3).

Three possible explanations :—(a) NÁP = genitive negative relative with NA ÉAOB' understood, and so SUP is conjunction (case 1°). (b) If NÁP is accusative then SUP can be taken as virtually gen. relative, inas much as I 'DÉANAM is equivalent to A (gen.) 'DÉANAM—(see p. 85). (c) NÁP is the negative *conjunction*, and so there would be no relative construction at all.

- 11°. IP MIMIC A 'DEIN DUINE IOTAOB' PÓRTA AN PUO A ÉEAP RÉ NÁ 'DÉANPADÓ RÉ CÖIÖCE (SḠ. IIO). This is quite regular. NÁ is the negative *relative* (not conjunction). If the negative were put with ÉEAP (as it might be) the sentence would run—NÁP ÉEAP RÉ A 'DÉANPADÓ RÉ.

- 12°. CUN ḠAC TÍPE N-AP 'DÓIC LÉI SO BPAḠADÓ RÍ A BÉAG NÓ A MÓR O' AON PUO I BFEIPIR NIPIT (II. 251). Here the

two relative clauses, taken separately, would be normally—

(a) *cun* *ḡac* *típe* *ba* *ṛóic* *léi*,

(b) „ „ „ *ḡo* *bpaḡaḡ* *rí* . . . (or *n-a*).

When the second clause is oblique temporal, or oblique local, there is a tendency to transfer the oblique relative to the *ir ṛóic* . . . clause, and use the direct form with the temporal or local clause (cf. cases 7° and 8°). Here, while the first clause *has* the oblique relative, the second one retains it also. Or the 1st clause being incomplete in sense *ḡo* may be conjunction. Cf. case 6°, p. 130.

When the first is a comparative or SUPERLATIVE clause it is usual to leave the direct relative in it. Cf. Examples H 2°—5°, p. 92).

13°. *An puo ḡur meapair ḡur puo rḡanta é* (Im. 120).

Whether we understand the first *ḡur* as conjunction, or (with ellipsis of *na taob*) as gen. relative, the second *ḡur* *must* be the conjunction; there is no room for relative construction at all. An alternative construction of course would be—*an puo ro meapair ba puo rḡanta* (Double Relative).

14°. *Δḡur ḡo veimín ir Δḡ cáinead a céile a bío ríad nuair ir ṛóic leo ḡo mbíó ríad Δḡ molaḡ a céile* (Im. 206).

Here apparently the *nuair* clause is not FELT as a relative clause, although *de facto* it is one. The stress is not upon *the point of time*, but upon *what they think* at that time. If we wished, not so much to contrast what they are ACTUALLY doing with what they THINK they are doing, but rather to point out that it is JUST WHEN they think they're praising one another, they are actually indulging in blame, we should use the double relative construction:—*Nuair*

ir dóic leo a bÍO ríao aḡ molaḡ a céile ir aḡ cáineḡ a céile a bío. *This is a very good example of the beautiful subtlety of Canon O'Leary's Irish.* Cf. also Im. 40:—bímíḡ ḡo minic aḡ ḡáirí nuair ba éarḡ ḡUR aḡ ḡol a beimír. Here the stress is on the contrast between laughing and crying—"we often *laugh* when in all reason we ought to *weep*." But if the stress is upon our laughing JUST WHEN we ought to cry, the Irish will run—bímíḡ ḡo minic aḡ ḡáirí an uair ba éarḡ a bÉimís aḡ ḡol.

REMARK I.

Double Relative Construction occurs after such expressions as the following, when THEY are relative :—

- | | |
|---------------------------------------|---|
| 1°. do ceapadh (any tense of course). | |
| 2°. ir doig le | „ |
| 3°. do meapap, etc. | „ |
| 4°. adéarfaínn | „ |
| 5°. a tuisim | „ |
| 6°. ba éoil le | „ |
| 7°. ba maic le | „ |
| 8°. ir fearp | „ |
| 9°. map a éionn rib | „ |

REMARK II.

The following combinations may occur:—

- 1°. Direct Relative (Nom. or Accusative) in both clauses.
- 2°. Direct in first (compar. or superl. clause); indirect in 2nd.
- 3°. Direct in both **for indirect**. (See exception H., p. 92, and remarks).
- 4°. Direct in first; direct for indirect temporal in second (See ex. under 14°, above).

- 5°. Direct in first ; indirect in 2nd. (Interrogative Sentences. See p. 139).
- 6°. Indirect in first,; direct in 2nd. (By an INVERSION for direct in 1st + temporal oblique in 2nd. See Ex. 7°, p. 130).
- 7°. Indirect in first ; direct in 2nd. (By an inversion for direct in 1st + indirect *local* in 2nd. (See Ex. 8, p. 130).
- 8°. Indirect in both. Abnormal. (See Ex. 12, p. 131).

Section VI.

Negative Relatives.

The negative particles *ná*, *naċ*, *náṛ*, besides their *conjunctive*, have also a *relative* value. The following exx., arranged according to case, will make the matter clear:—

I. Nom. (or Gen.) :—

(a) *Ar bail do tseartrócað ruo éigin uata náRb' f'érōir*
á v' fáḡáil (Ṣ. 3).

Here according to the way *á v' fáḡáil* is understood *náṛ* will include either the Nom. or Gen. Relative ; if *á v'* is merely the preposition *DO* (duplicated in each of its two forms) then the Rel. is of course Nom. If it be the gen. pron. *á* (with *v'* as phonetic padding) then the relative is gen.

(b) Sometimes of course there is no such ambiguity:—

Sin ruo ná ṛaib ann lem' linn-re (Nom.).

(c) *Meapaim sur mian é naċ f'érōir á v' fáḡáil* (Ṣ. 52).
 Nom. or Gen. See remarks under (a). It is only with the NEGATIVE relative that this ambiguity can exist. Also there would be no ambiguity if the preposition *DO* were used simply in that form. When the sentence is affirmative the form used determines the sense both of the relative and the particle

Δ (or Δ 'ó') ; *mian ír ead é sùir fúirirte Δ 'ó' fāḡáil*—can only have *one* meaning (Gen. Rel.). Similarly *mian ír ead é 'ó' b'fúirirte Δ' 'ó' fāḡáil*—can only have one meaning (Rel. nom.).

(d) *Sin ceirt nac fúirirte Δ réirteac (Sḡ. 53)*. Ambiguous construction. Rel. may be nom. or gen. according to the meaning attached to Δ.

II. Genitive.

See examples under I. Of course as in the case of the Nom. we sometimes have a quite unambiguous genitive :—

Rud ab ead é nÁR ḡáó lāḡairt na éadó.

III. Dative.

(a) *Da teacetairead é nÁR'ḡ fúilair diúltaó 'óó (TBC. 5)*.

(b) *'Óineadair mainnt cainnte, cainnt nÁ raió puinn ruime aḡ doinne acu innti (S. 129)*.

IV. Accusative (or Gen.).

(a) *Sar ar 'óinead an teice rin bí cnuadotan ḡ brút ḡ fēiōm ar ultaib nÁ fēadfairí Δ fēaram puinn eile ainiríe (TBC. 246)*. If Δ = the prep. 'ó then the rel. is accus. governed by fēadfairí (and fēaram dat. governed by Δ). But as cnuadotan ḡ brút ḡ fēiōm may be taken closely together Δ might be the gen. Δ and then the rel. would be genitive (and fēaram would be accusative governed by fēadfairí).

(b) *Obair ab ead í nÁ fēadfairí Δ cur uaim (MSḡ. 160)*. There is the same ambiguity of construction here. If Δ = 'ó then the rel. is accusative and cur is dative ; if Δ is the gen. pron. then the rel. is genitive and cur is accusative.

(c) *Ṣuḡar fé n'óeara ḡo minic folmar éisín nÁ fēadairí Δ tairḡint inr na ḡnótaib cfeiríom Δ bíóó ar riúbal aḡe (n. 169)*.

(d) *'Óo meadairí rínn Δ éadairt ar an ríóḡáó rí le bréis, le ḡeallamaint nÁR meadairí Δ éómlíonad.*

If Δ = the prep. 'ó, and meadairí is understood autono

mously, then the rel. is accusative, governed by *meapao*, (Nom. if *meapao* is understood as a passive) and *cómlíonaao* is dat. If *a* = the gen. pronoun (the gender of *bpeis* and *geatlamaint* is no obstacle to its being so considered—see p. 217), then the rel. is gen. and *cómlíonaao* is accus. governed by *meapao*, if the latter is understood autonomously; if it is understood passively, of course, *cómlíonaao* will be Nom. The virtual gens. *so*, *sup* (p. 102) *n-a*, *n-ap* (p. 106) are paralleled in the neg. rel. in the following sentence:—*Níl baa pa tis rin nár b'eigean peirpeac do gabail cun é taobairt abaithe ón scoill* (Cl. 7). Here *cun é taobairt* is equivalent to *cun a taobairt*, and so we may look upon *nár* as gen. neg. relative: “for the bringing OF WHICH it was NOT . . .”

Section VII.

Comparative and Superlative Adjectives.

Formally there is no such thing in Modern Irish as a comparative or superlative adverb. In O.I. the comparative and superlative of adjectives were changed into adverbs by prefixing the dat. sg. of the article, e.g., *int serbu* = more bitterly, *ind lugu* = less, *in máam* = mostly. This construction has become obsolete, and all comparative and superlative forms are now *formally* adjectives, though *virtually* they may be adverbs. They can never be *parsed* as adverbs. Hence we frequently have to use *the double relative construction* to express the English comparative and superlative *adverb*. E.g., “No one knows better than you how to do that” is in Irish—“*níl éinne is fearr surb eol do cionnur é riú a déanam ná mar i r eol duitre é*,” where *fearr* is of course an adjective (formally). Similarly “the work he knows best” is in Irish “*an obair is fearr atá*

AR eolus a15e" (S. 34), where again fearr must be *parsed* as an adjective.

Even in such a sentence as—τὰ ré níor fearr anoir ná mar do bí, "fearr" is an adjective. (Níor of course is not a part of the adjective at all).

Exercise LI.

Comparative and Superlative ADJECTIVES.

(Double Relative.)

- 1°. He told me he would come whenever it suited my convenience best.
- 2°. The best tradesmen came to *him* because he fed and paid them best.
- 3°. Where is the man who has to fight harder than he who's trying to keep himself in subjection?
- 4°. Nothing he brought with him caused more surprise than a set of cloth of gold vestments which you'd have thought was made of pure gold it was so beautiful.
- 5°. If there's one thing which more than another surprises me in the matter of the Irish language it is the extraordinary good sense displayed by the people who are directing the work.
- 6°. He is still without the one thing which he needs most.
- 7°. Those who advance furthest in the spiritual life oftentimes meet with the heaviest crosses, because through their great love for God they feel separation from Him most keenly.
- 8°. Nothing satisfies a man more than to realise that his will is in accord with God.

- 9°. The Gael ought to know his own language best.
 10°. If the life of a language is in speech he who is ignorant of Irish phonetics should never speak it because he speaks it worst of all.

Section VIII.

Interrogative and Relative.

(Single Relative Clauses.)

Sentences like—1°. $C\Delta\sigma$ na $\epsilon\Delta\sigma\beta$ na $\mu\Delta\beta\Delta\iota\mu$ annro inoe?

2°. $C\Delta$ doo so $\beta\mu\iota\iota\mu$ ga $\epsilon\Delta\zeta\Delta\iota\mu\tau$ rin?

3°. $C\Delta$ leir an peann?

present a difficulty to learners of Irish. It must be understood that all such sentences are elliptical. E.g.,

1°. is equivalent to— $C\Delta\sigma$ [ϵ an $\mu\sigma$] na $\mu\Delta\beta\Delta\iota\mu$ annro inoe na $\epsilon\Delta\sigma\beta$ where na includes the gen. relative. I.e., What is the thing *on account of which* you were not here yesterday? The subject is an $\mu\sigma$. . . na $\epsilon\Delta\sigma\beta$, the predicate of course is $C\Delta\sigma$, and ϵ (in the expanded form of the question) is the temporary subject. It is usual, however, to find the prepositional pronoun or the prepositional phrase *immediately after the interrogative* in the short elliptical form of the sentence, which is the usual form in actual speech. Sentence 2° (above)

= $C\Delta$ (hé an té) so $\beta\mu\iota\iota\mu$ ga $\epsilon\Delta\zeta\Delta\iota\mu\tau$ rin doo?

P.
|
s
{
S

Similarly sentence 3° = $C\Delta$ (hé an té $\zeta\mu\mu$) leir an peann?

P
|
s
{
S

It will be noticed that the *oblique* relative is used in such sentences, and this form is required by the sense. The Déisi

forms are corruptions of the true idiom, and are highly undesirable. They allow such questions as—Cia leir **ATÁ** ré aḡ cainnt? Cia cuige cuireann tu na leabha ran? Cáo aif **ATÁ** ré aḡ tḡáct? W. Munster, Connaught and Ulster are against these forms. And even if they were not we should strongly object to them on the ground that they would frequently destroy the distinction between single and double relative clauses, and make it impossible to differentiate pairs of sentences with quite distinct meanings. E.g., the sentence :

(a) Cáo cuige **ADUBAIRT** rí ná raib don mairt innti? has quite a different meaning from—

(b) Cáo cuige **SO** n**ADUBAIRT** rí ná raib don mairt innti? (a) is a **DOUBLE** relative question including the two relative clauses :—

1°. Cáo é an puo **A** **ADUBAIRT** rí?

2°. „ „ „ „ **NÁ** raib don mairt innti **CUIGE**? and means—**What did she say she was no good at?**

(b) On the other hand is a *single* relative question the full form of which would be—

Cáo é an puo **SO** n**ADUBAIRT** rí ná raib don mairt innti **CUIGE**? and means simply—

Why did she say she was no good?

To allow the direct form of relative where the meaning of (b) is intended is destructive of the language and should not be tolerated.

Similarly the two sentences—

(a) Caḡoin **ADUBAIRT** ré **A** beaḡ ré ann?

(b) „ „ „ **SO** mbeaḡ ré ann?

are quite different in construction and meaning ; (a) is a double relative sentence, involving the two questions :—

1°. Caḡoin **ADUBAIRT** ré? (i.e., ca tan **ADUBAIRT** ré = What time did he speak of?)

2°. *Catoin a beaó ré ann?*

and means—When did he say he would be there? (referring to the time of his **being there**, not to the time of **his making the statement**.)

Whereas (*b*) is a single relative sentence, meaning—

On what occasion **did he make the statement** about his being there (**at some time or another not referred to in the question at all**.)

Again (*a*) *Cao n-a éaóó á'oeir ríó so mbíonn buaiream oíáíó?* is a **double** question involving the two relative sentences

1°. *Cao (é an ríó) á'oeir ríó?*

2°. „ „ „ „ so mbíonn buaiream oíáíó na éaóó?
and means—

About what do you say you are troubled?

whereas (*b*) *Cao na éaóó so n'oeir ríó so mbíonn buaiream oíáíó?* is a single question, meaning simply—

Why do you make the statement that you are troubled?
A most important idiom is here at stake. We must allow no tinkering with it.

Exercise LII.

Interrogative and Relative.

(Single Relative Clauses.)

- 1°. You know very well for whose sake I have lost both my riches and my reputation.
- 2°. How surprised they would have been had they known whom he was expecting.
- 3°. I cannot make out why you said it at all, or to whom you are referring.
- 4°. Who is this man whom so many people seem to know so well?

- 5°. She didn't tell me at all who it is she knows so well in the city.
- 6°. He didn't care who it was he took the goblet from as long as he got the drink.
- 7°. When I heard this I couldn't help wondering who it was that she was so fond of.
- 8°. He told me *point blank*¹ that he *was at a loss*² to understand my motive in giving him so much money *in advance*.³
- 9°. Though she watched very carefully she was unable to discover any *specific*⁴ fact that would have enlightened her as to who the person was against whom all the mischief was brewing.
- 10°. If I were in your case I should confess at once for whose sake I had done such an unseemly action.

1. San fíacal 'oo éur ann.
né. 4. Áiríte.

2. So maib teipíte air.

3. Reim

The Verbal Noun.¹

The verbal noun is a fruitful source of blundering to the learner, and of worry to the teacher. A great deal both of the worry and the blundering could be avoided if teacher and learner would remember that these forms are NOUNS, and should always be treated as such. Even teachers seem to forget this sometimes. In a book printed and published for the purpose of teaching Composition I have found the following extraordinary information (in the vocabularies) :—

<p> ٧٠ ܬܕܒܝܪܬ ܕܡ ܝܪܕܥܬ=to lend. ٧٠ ܠܝܢܐܢܡܝܢܬ=to follow, succeed. ٧٠ ܠܝܫܬܐܐܘܬ=to steep (as flax). ٧٠ ܠܝܬܐ ܕܫ ܬܝܪܬܒܝܠ ܐܘܠܐ=to be wanted. ٧٠ ܠܝܬܐ ܬܝܠܬܝܢܐܥ ܕܝܫܝܥܐ=to agree to it. ٧٠ ܬܝܬܝܡ ܐܡܐܥܐ=to take place. ٧٠ ܕܡܝܪ ܕܡ ܝܢܐܘܬ=to dislocate. ٧٠ ܕܝܬܝܫܬܐܘܬ=to hand-feed. ٧٠ ܬܝܬܐܥܬ ܦܝܪ ܠܝܬܐ } = to overtake. ٧٠ ܕܡܝܬܝܬܐܘܬ } </p>	<p> ܕܫ ܡܬܝܬܐܥܬ=leaving, going. ܕܫ ܦܕܝܬܐܘܬ=getting. ܕܫ ܦܝܪܡܐܘܬ ܠܝܬܐ ܕܝܬܐܘܬ=grudging. ܕܫ ܫܕܒܝܠ ܕܡܝܬܐܘܬ=beating him. ܕܫ ܡܝܬܐܘܬ ܕܡܝܬܐܘܬ=depending on him. ܕܫ ܡܝܬܐܘܬ=cutting. ܕܫ ܡܝܬܐܘܬ=grazing. ܕܫ ܕܡܝܬܐܘܬ ܕܡܝܬܐܘܬ=inquiring for him. ٧٠ ܬܝܬܐܥܬ ܕܡܝܬܐܘܬ=to obtain. ٧٠ ܕܡܝܬܐܘܬ=to wear. </p>
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ΔΣ ιεῶδαρ=a book ; ὉΘ Σεᾶν=John ; ΔΣ ὠαμ=William
 ΔΣ τοδαρ=a well ; ΔΡ ῖτιαῶ=a mountain ; Ὁ'υαίρ ᾶ'
 ἐλῆγ=an hour.

There is no sense or reason in putting these nouns *in the dative case* in a vocabulary. There is just as little sense in putting the *verbal* nouns quoted above in the dative case,—as if they were never used in other cases, Nom. Gen. Accus., or

in the dative with any other preposition than the one given in the vocabulary. It is infinitely more harmful indeed with *verbal* nouns, because this is just the tendency of the learner, which it is the teacher's business to correct, not to foster. It is all the worse when we find verbal nouns given in the dative,—the use of which in the dative (at least with the preposition given) is comparatively rare, e.g., (I quote from the same book) :—

DO cùr ircead ar = to interfere with.

DO cromaò ar obair = to set to work.

DO luige ar obair = to set to work.

DO corpuigad ar obair = to set to work.

Sometimes we find the correct form (nom.) given side by side with the incorrect (dat.) :—

geillead (to) = to submit	} cuir 'n-a luige ar	} = persuading	
DO cuir ar reitb = to evict			as áiteam ar
éirge ar = to cease, to give up.			

as dul i n-olc = getting worse.

The best way to realise the construction of the verbal noun is to remember that it *is* a NOUN, and may be found in the Nom. Gen. Dat. or Accus.

1°. Nom.—

(a) ba dóbair aifir **cailleamaint** ar a mipead (S. 260). How could one expect a student to write such a sentence correctly if we told him in the vocabulary—DO **cailleamaint** = to lose ; DO **cailleamaint** ar = to fail?

(b) So—ba maic liom,
 dul ann ; fanamaint annpo ; imceadct ;
 oruioim riap ; a mmsint duit ; a cur n-a luige
 opt . . . etc., etc.

In many places the particle *a* has become petrified

Cf. also Ml. 42a4.—Ni guid *digail* du thabairt foraib (*digail* is *accusative* governed by *guid*). He prays not that punishment should be inflicted on them.

Ml. 103c15.—Iarsindí dob-roíga sa i m-mess fíra do brith for cách. (After I had chosen you to pass righteous judgment upon all ; mess (*accusative*)).

Wb. 10d6.—Arisbés leosom *indaím* dothuarcuin indarbe == for it is a custom among them for the oxen to tread out the corn (in *daim* Nom.). In this example, however, there could be no question, even in the minds of some of our grammarians, of making *indaím* governed by *do thuarcain*. It is the subject of the action in question, the object being *ind arbe*—see pp. 150 sqq.

So,—GM. (ZCP. II, 10) *deis* (o' éir) *meic* oé do chur do cum báis. (*Meic* is gen., governed by *deis*, *not* accusative gov. by *chur* !)

If the sentence is “ *níl aon b'peit aḡam ar an rḡeat ro c'uirḡint* ” *rḡeat* is *dative* governed by *ar*. Even where the preposition in such cases does not inflect the noun (say of 2nd declension) it cannot be maintained that the noun is accusative governed by the verbal noun (!) or governed by any other word. If I were to say (as I might) *níl aon b'peit aḡam ar (mo b'róḡ do rḡaoilead)* we should have here simply a Nom. absolute, by reason of the phrase noun. In W. Munster it is more usual to say—*ar mo b'róḡ ro rḡaoilead*.

Section II.

Subject and Object of ACTION expressed in Verbal Noun Phrase.

One can sometimes avoid cumbrousness and turn the expression neatly by using a phrase containing the verbal noun,

preceded by the *subject* of the action in question, and followed by the *object*, which will of course be in the GENITIVE case. The *subject* may be a relative particle expressed or understood. Its case of course is not determined by the verbal noun. E.g.,

(a) ní tu* **ba mair** liom **o'fagáil báir** ar an gcuma ran.
Other examples of the construction :—

(b) 1r ait an rgeat é **tura do déanamh an tige** seo dúinn
so léir 7 a ráð ná leosrí tú féin ircead ro' tís
féin ! (b.p. 16).

(c) pé 'cu tá nó ná fuil, 1r í buime na Cléire ***ba mair**
liomra o'fagáil báir ar dtúir rap a bfağfá-ra
bár (S. 36).

(d) **Tura do corp do éirinn-taóail** ó fearaib éiréann
(TBC. 87).

Exercise LIII.

Verbal Noun.

- 1°. It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven.
- 2°. Her courage almost failed her again.
- 3°. He said if they fought bravely they wouldn't allow a man of them to escape to tell the tale.
- 4°. For every change and turn that came upon the music a corresponding change took place in the movements of the people.
- 5°. I have come here to ask God to take me out of life or else to rescue me from the hard plight in which I find myself.
- 6°. If anyone hath ears to hear let him hear.

(* Rel. particle understood.)

- 7°. Orders were given that none of those who had received their money should leave the house until the last farthing had been paid and the last claimant was satisfied.
- 8°. I can't understand the meaning of it.
- 9°. I have chosen them from the beginning without their having done anything to merit that choice.
- 10°. I should like to go home for a year or two when the war is over.

Exercise LIV.

(The Same.)

- 1°. I should much prefer to stay here for the night, than to start for home in all this rain.
- 2°. If you tell me to go I will of course comply at once.
- 3°. I shouldn't like such a thing to happen you in my house.
- 4°. If you really don't wish me to go tell your man to unyoke the horses and stable them again.
- 5°. I can easily start early in the morning if the rain has stopped.
- 6°. When I reach home safely--if I ever do---I will register a vow never to come here again.
- 7°. It may be that you intend to give me an invitation on some other occasion, but I tell you here and now that I will not accept it.
- 8°. Furthermore, when I have a party at my house you needn't expect to get an invitation from me.
- 9°. The long and the short of it is that I am persuaded that you are much too proud to treat your friends as you would have them treat you.
- 10°. I will say just one word more, that if I have inconvenienced you on the present occasion, I am determined that it shall be the last.

Exercise LV.

(Subject and Object Expressed.)

- 1°. Neither they nor their wives **would** have been satisfied that anyone but you should have settled matters between them.
- 2°. *What I have asked must be done*¹: that I should take off your head to-night, and you take off mine to-morrow night,—if you are able.
- 3°. Should your father have had no inclination to die, at the time they wanted him to die, *you think*² that Gormfhlaith would have helped him to die?
- 4°. I am surprised that he chooses these weapons.
- 5°. I see that some of you have a plan in your minds; and that *this plan is*³ that the Kings of Munster should turn their *backs*⁴ on this great host, and that we should all go home by mutual agreement.
- 6°. And the ruler of the synagogue, being angry *that*⁵ Jesus had healed on the Sabbath, answering, said to the multitude . . .
- 7°. In this is my Father glorified that you bring forth much fruit and that you become my disciples.
- 8°. It is impossible for us to go and make such a request **of** him, *after having promised*⁶ that we would bring him the money, and having failed to do so.
- 9°. They asked them *whether they would prefer*⁷ to go to celebrate the feast in Gleann an Sgáil or that Guaire should bring them the feast to their own house.

1. Use type 4 Identification.

4. Opuim láma.

5. Toirṡ.

7. Cía' cu ba roṡṡa leo.

2. 1ṛ é ro meap.

3. Type 2 (ná).

6. Tṛéir rinn ṡá ṡeallamaint.

10°. Was not *this*¹ the bargain—that I should give you as much money as would buy you leather for 13 years, and that you should come with me *at the expiration of*² that period?

When the object of the action is a pronoun then both subject and object precede the verbal noun :—*Ó'adomúig pé nárb' féiríur a maíre do lot toirg mé śá éabhairt uaim ar pon an tSlánúigíteoria* (S. 62).

Of course *mé* is here formally in connection with *beir* (do *beir* understood). If the genitive pronoun is proleptic, then of course the REAL object comes AFTER the verbal noun :—

Bí fearg air toirg mé śá éur na luíge air SUR AśAM péin a bí an ceart.

When the verb to which the noun belongs is intransitive the subject of the action will come BEFORE the verbal noun, when they are combined in a phrase :—

Ar mipe leat mipe do búl leat ar euaíro? (Eir. 23).
Exx. from Keating of Subject and Object expressed :—

1°. KH. II 360.—*Mipe do marbhad na śColla.*

2°. „ „ 362.—*Śo otioefad de rin flaitear éireann do roctain a śloinne.*

3°. „ „ 362.—*Cia an tír n-ar maíre leatpa rinn do déanam fearainn cloirínn?*

Another way of expressing subject and object of the action is—

KH. *Śo ROCTAIN Teampac DÓIB*
Ar éabhairt an Aírśiúo sí ÓÓ.

Section III.

Verbal Noun in a Passive Sense.

The verbal noun, being the *name* of the action, it is natural inasmuch as the action can be considered from the point of

view of the object as well as of the agent, that the verbal noun should occasionally be used in a passive sense. It is so used in three ways :—

1°. with **LE**: *Níl doinnibh le déanamh ann go aghainn anoir*; *tá leictir agham le rḡhíobadh cun mo mástar*, etc.

2°. with **AR**: *Tá ré ar faḡáil aghat*. Not as common as 1° or 3°. *Tá ré ar foḡáil* = He is outlawed.

3°. with **DO**: *Óap ré ná raibh don tréise b'féarr n-a raḡadh ré ó ainm an bíteamhnaigh do ḡabhairt ari, ná é féin do ḡabhairt ainme an bíteamhnaigh ar òime éisín eile* (S. 166).

PH. 92. "Apair-siu tor mor do chrannaib DO DÉNUM co ndech-sa ind."

Exercise LVI.

(Verbal Noun in Passive Sense.)

1°. If thou be the Son of God command that these stones be made bread.

2°. It is expedient for thee that one of thy members should perish rather than thy whole body be cast into hell.

3°. Take heed *that ye do not¹ your justice²* before men to be seen by them; otherwise you shall not have a reward of your Father who is in Heaven.

4°. Gather up first *the cockle³* and bind it into bundles to burn, but the wheat *gather ye⁴* into my barn.

5°. *For⁵* them that sat with him at table he commanded it to be given to her.

6°. From that time Jesus began to shew to His disciples,

1. Aghur ná . . .

2. Bui bḡriomontach-ra.

3. An cogal.

4. Use deiniḡ . . .

5. Ar ron . . .

that HE¹ must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.

- 7°. It is better for thee to go into life *maimed*² or *lame*³ than having two hands or two feet to be cast into everlasting fire.
- 8°. His lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.
- 9°. He commanded that something should be given her to eat.
- 10°. It were better for him that *a mill-stone*⁴ were hanged about his neck and he were cast into the sea.
- 11°. When he understood from the centurion that Jesus had died he ordered the body to be given to Joseph.
- 12°. If the householder knew at what hour the thief would come he would surely watch and not suffer his house to be broken open.

1. É péin.
múilinn.

2. Am leat-láim.

3. Am leat-éoir

4. b'ró

CHAPTER V.

(Partitive *de*.)

The partitive uses of the preposition *de* are important. They occur chiefly :—

1°. After adjectives or nouns of magnitude, multitude, intensity, description, etc.

(a) *lí beas de* *reo an rgeon do cuireadh ar*
leanb ro (S. 26).

(b) *1r* { *fial*
 umal } *rciall de* *leathar duime eite* (Proverb).

(c) *lí beas liom de* *fulc beic* *śá cup i* *bfeirś,*
7 annran śá maolú (TBC. 5).

(d) *śan a fadó rin de* *lunśeacán na bliadhna ort!*
(S. 97).

(e) *Ar bfeidir śo mbead ré de* *mí-foirtún air*
śo rppiocfad an t-áirreoir é, *7 śo n'óanfad ré*
a leicéid de śníom? (N. 199). Cf. *a málairc*
rin de *rśéal.*

(f) *Toirś śo mbead a* *óóicín de* *cúram do śac*
doimne n-a éar féin (Im. 50).

(g) *1r fearr leir riú* *órlac* *dá* *éoil féin* *aige ná*
bannlám *d'á* *leap* (Proverb).

(h) MSF.—60.—*Tá ré* *cóm bunaórad* *cóm cperde-*
amnac *d'fear* *7 atá* *le* *faśál* *ra* *bapúntac.*

2°. After proleptic *a*, *ré*, *ro*; and after *ran* proleptic (or otherwise)—

(a) *Da mair an rśéal* *a* *beic* *de* *éubairce uiréi*
é śá pórad (S. 112).

(b) *lí raiú ré* *d'uain* *aige* *a* *éuille* *do* *rád* (S. 88).

(c) *Beid* *ran* *de* *mairla* *7* *de* *śuit* *ar* *a* *śelú* *7* *ar* *a*

gcáil an dá lá ir an fáil a beiré srian ar rpeir
 7 daoine ar talam (N. 320).

(d) **Tá SO de dfeirgheacht** eatorcha . . .

3°. After a negative (or *san*) with *ac* (= English "any" with negative, or "the only")—

(a) *ní* feicim féin **d'uairleacht** in a lán acu **ac** mórúir 7 doctigear 7 tarcuirne (S. 60).

(b) *Ir* trias *san* an rseal mar reo asat . . . 7 **san de** toil asat **ac** mo toil-re (Im. 166).

(c) *ní* iarrann ré **de** luacht raotair ná **de** tuar-
 arbal ar a deas-oibreacha **ac** Dia féin (S. 215).

4°. Before the compound relative. (These cases can generally be brought under one of the other headings):

(a) *An* té *ir* breagha **d'á** breacairó rúil tuine
 nam ar an raogal ro (S. 61).

(b) *An* fear *ir* fearr **d'á** maib ann.

5°. After the compound relative:—(Cf. 1°)

(a) *Deir* *Diamuro* nac beas **de** reo **a** bpuil **d'ór**
 7 **d'airgead** 7 **de** fadóbrear aise (S. 130).

(b) *Tréir* *ar* tusaмай **de** zmad 7 **de** cion 7
d'annrach dá céile (TBC. 165).

6°. After comparatives. (Can generally be brought under one of other headings):—

(a) *An* Donn Cuailgne *ir* ainm dó, 7 *ir* fearr **de**
 tairb é ná an Finnveanna (TBC. 8).

(b) *Deir* ré . . . supb fearr **de** mígnear ran ná
 don mígnear a curfi orcha le mion-cóimeargar
 ó beas-buirónib (TBC. 123).

(c) *Da* meara **de** duine mé as teacht uata dom
 (Im. 36).

7°. By a sort of inversion the noun of description comes *after* *oe* :—

TBC. 94.—*na cuirtar teactaire cúgam-ra le comá
oe'n tragar ran aipir.*

Notice that if *ragar* comes first the genitive is more usual after it than partitive *oe*. But we say *a leicéir rin oe cóma*, *not cóma óa leicéir rin*.

Exercise LVII.

Partitive *oe*.

- 1°. There one hour of suffering will be more sharp than a hundred years here *spent in*¹ the most rigid penance.
- 2°. Give it not over until thou receivest some *crumb*² or drop of divine grace.
- 3°. He was looking at me so fixedly with his two eyes that *a certain*³ inexpressible terror came upon me.
- 4°. People say that the barony of Cooley is *wonderfully*⁴ prosperous.
- 5°. He saw a houseful of dark little folk around him.
- 6°. Our *natural reason*⁵ understands the difference between good and evil, but is not strong enough *to fulfil*⁶ all it approves.
- 7°. Who am I that I should *dare*⁷ to speak to thee?
- 8°. He is so wanting in intelligence that he has not come yet to speak to you—or to me—about the marriage.
- 9°. Before he had time to write the letter his friend arrived.
- 10°. He was the only person who had sufficient courage to come towards them and speak to them.

1. Use *oe*. 2. *mír beas*. 3. *iairadé oe . . .* 4. Use *a*
partitive *oe* phrase. 5. *Ciall daonna*. 6. *beairt a óéanadh*
eo péir . . . 7. Use *óanáct*.

Exercise LVIII.

(The Same.)

- 1°. Let us not suffer our glory to be tarnished by flying from *the standard*¹ of the cross.
- 2°. Never have any other aim but this—that thou please Me alone.
- 3°. It is good for nothing anymore but to be cast out and trodden on by men.
- 4°. A sign shall not be given them but the sign of Jonas the prophet.
- 5°. Everytime I have gone amongst men I have been a worse man on my return.
- 6°. Not on bread alone doth man live, but on every word that cometh from the mouth of God.
- 7°. For every idle word that men shall speak they shall render an account for it in the day of judgment.
- 8°. Then shall contempt of riches weigh more than all the treasures of *wordlings*.²
- 9°. And Jesus went into the Temple of God and cast out all them that sold and bought in the Temple.
- 10°. The humble knowledge of thyself is a surer way to God than the deepest search after science.

Exercise LIX.

(The Same.)

- 1°. Wouldn't it have been a much greater pity to marry them *considering*³ the *circumstances*.⁴
- 2°. It is a greater *struggle*⁵ to resist *vice*⁶ and *passions*⁷ than to *toil at bodily*⁸ labours.

1. Omit. 2. luēt paōgaltacta. 3. Δγυρ. 4. An rḡéal . . .
 5. Sníom. 6. Όποδ-μίαν. 7. Όυβάιλι. 8. Αλλυρ Δ έυρ νόις . . .

- 3°. It were more *just*¹ that thou shouldst *accuse*² thyself and *excuse*³ thy brother.
- 4°. Is not this a greater *loss*⁴ than if thou wert to lose the whole world ?
- 5°. I consider Irish a much more precise and more melodious language than English.
- 6°. There is no other way to God than that of earnest prayer and patient suffering.
- 7°. The *tale bearer*⁵ is a worse sort of person than the liar.
- 8°. I was so situated that my only *way of egress*⁶ from the cave was to fall into the sea.
- 9°. I thought that more wonderful than all the wonderful tales I ever heard.
- 10°. This business, for badness, has beaten all previous records.

CHAPTER VI.

Noun Phrases.

When two nouns (one of which may or may not be verbal), a pronoun and a noun, or some other combination, are closely united in meaning in a phrase, the first element (or the second, if it be an adjective ; see Ex. 14°, p. 159) sometimes resists inflection (gen. voc. or dat.) when a governing word precedes. This may be called—

A.—The Bracketed Construction.

On the other hand, the phrase does not always preserve its unity in this way, but the first element submits to government. This we may call—

B.—The Un-bracketed Construction.

1. Ceart. 2. Daoibh. 3. Daoibh. 4. Donar 5. Tuirgaloir.
6. Seirce ar óul amac.

A third kind of noun-phrase consists of—

C.—Nouns used adverbially without prepositions.

A.—The Bracketed Construction :—

- 1°. *D'aimeáir duine áá ráó . . . so raib a dó 7 dá cuirteán as* (bean an tábairne) *ar* (S. 16).
- 2°. *Fuar pé an rparán 7 ceao* (tarann ar) (S. 20).
- 3°. *Coir* (an raibear so léir a beir aise) (S. 4).
- 4°. *Ó, a íora, a* (róir na glóire ríorúde), *a* (rólar anma an deorúde) *ní féadann mo béal labairt leat* (Im. 141).
- 5°. *Ó, a día, a* (ruaircear san teora) (Im. 153).
- 6°. *A áigeanna íora, a* (róir an troir ríorúde) (Im. 153).
- 7°. *A* (pálar doibinn na caúrae tuar) ! (Im. 195).
- 8°. *I gcaiteam* (oirceao asur don lá amáin) (Im. 118).
- 9°. *Seallaim duit ná fuil don loir asam ar* (i feircint) *airir* (S. 204). Here where the first element is a pronoun (not gen.) preceded by a prep. governing the dative, the unbracketed construction is impossible.
- 10°. *Bí an triúr míogan amúc annan 7 a caogao ban coiméadta i bpoear* (áe míogan díob).
- 11°. *Dubairt pé le* (áe bean díob) *rearam amúc ar aáir* na fuinneoise n-a raib a fear féin lairte de (Br. 21).
- 12°. *Cun* (an t-aoinne amáin rin do cur cun cinn) (MSF. 68).
- 13°. *Cun* (turae a tábairt díob) *ar an bpuaráil* (Ser. 171).
- 14°. *Ambara tá, torae áat orá so léir ac ar* (Síle beas) (S. 18).
- 15°. *Cuar pé amae airir tímpal* (an trímáó n-uair) (CS. 55).
- 16°. *Cun* (don ullamúáó óéanam) (Ser. 2).
- 17°. *Tá rí as feiteam le* (clann an uile) (Ser. 87).

B.—The Un-bracketed Construction :—

- 1°. *Ṭréir diablaíodéac̃ta éigin a d'éanam̃ oṛta t̃uṣ ré cúici irteaḁ iad̃* (S. 16).
 2°. *Ṭuair a t̃áinig rí ar a ṡlúim̃b̃ c̃un na bṛaíodéac̃a do r̃ad̃* (S. 68).
 3°. *Le linn na cainnte riñ do r̃ad̃ d̃ó d'féac̃ ré ar m̃icil* (S. 74).

Sometimes we find A. and B. combined in the same sentence :

- 1°. 11. 7.—*Ḃíod̃ar t̃réir na manac̃ do d̃ib̃ir̃t̃ aṡur̃* (iad̃ péin a d̃aingniú ann).
 2°. 5. 2.—*Ad'iarraíod̃ na n-aoir̃ do f̃eac̃aint̃ ḡ ad' iarraíod̃* (an molaḁ do c̃uilleam̃).

C.—Nouns used adverbially without a preposition :—

- 1°. *Ar t̃áinig ṡac̃ rí an l̃íon a ṡeallad̃?* (TBC. 37).
 2°. *Níl rí acu náir̃ t̃áinig̃ b̃reis ḡ l̃íon a t̃ríoc̃a c̃eac̃.*

This could be explained as a *genitive relative* clause : “there's not a king more than the complement of WHOSE CANTRED has not come.” But more probably “*b̃reir̃ ḡ l̃íon*” are used adverbially, and the sentence means : “Not a king of them but has come WITH more than the complement of his cantred.”

- 3°. *Tá an leac̃-r̃ṡéal rañ r̃ó-c̃aol̃ iarrac̃t̃* (TBC. 188).
 4°. *Tá an t̃ráct̃nóna buille beaṡ ṡlar̃ ann péin.*
 5°. *Tá ré pas beaṡ fuar̃.*
 6°. *Cear̃aim̃ nac̃ foláir̃ nó bíor̃ ar ma m̃eab̃air̃ Ruḁ éigin* (S. 105).

Exercise LX.

(Phrase Nouns) A.—Bracketed Construction.

- 1°. After a little while he stopped coming.
 2°. He gathered from her substantial knowledge of the whole business from beginning to end.

- 3°. It's an extraordinary thing that one couldn't leave home for a short space of time but you must go and get sick.
- 4°. But Jesus did not trust Himself unto them for that He knew all men.
- 5°. This shield was depriving Aodh Fionn of his night's sleep.
- 6°. He told *each of the women*¹ to stand outside opposite the window inside which her husband was.
- 7°. There's not the slightest possibility of my doing it as quickly as you think it can be done.
- 8°. I have heard people saying that he owes the lady of the hotel *about*² £200.
- 9°. The doctor told him to eat as much as he could, and gave him permission to get fat as fast as he liked.
- 10°. Because he has all that money he imagines he can do as he pleases.

Exercise LXI.

(B.—The Unbracketed Construction.)

- 1°. While saying these words he began to tremble hand and foot.
- 2°. I must not be depending on one of these little apples to relieve my thirst.
- 3°. His mother told him what Séadna had said while giving her the money.
- 4°. However this business *turns out*³ there's an *end to*⁴ Sadhbh's talk as to her having a claim on Séadna.
- 5°. It was no human being that took the mantle from you but a briar caught it *just as*⁵ the hound dragged you after her.

1. *Sácl bean nioib.*

2. *Suar le.*

3. *Deirpe . . . ap.*

4. *Deirpe le . . .*

5. *Óirpeac le linn . . .*

- 6°. This I consider is the best way to do that work.
- 7°. He attempted in every possible way to condemn this man to death.
- 8°. She likes to know with what complement each royal leader has come.
- 9°. The cold had gripped me—just a little bit—and I was afraid of the fever.
- 10°. They had just expelled the enemy out of the country and settled themselves and their partisans on the lands vacated by them.

CHAPTER VII.

Prepositional Phrases.—Section I.

These may be either—

A.—Substantival.

B.—Adverbial.

C.—Adjectival.

A.—Substantival. A substantival prepositional phrase may be either Nom., Gen., Dat or Accus.

1°. NOM.—S. 19.—*Níorb' fíú 'duic gan fanmáint uíom.*
Here the prepositional phrase is subject to the verb *ba*.

Madh áil leat gan beith a péin (Poem ascribed to Colum Cille, Ed. Kuno Meyer, *Ériu* IV. 17).

2°. GEN.—*Ar feara a b'fao; tréir a b'fao; go ceann a b'fao; toirís (gan iao a b'eit' ann)* (C.S. 5).

Cun (gan é 'éanam) MSF. 137.

3°. DAT.—S. 130.—*Deir Diarmuid . . . Sur aníor ó (in aice an b'aile móir in áit éigin) é.*

C.S. 251.—*Táimpe ann ó (roim' Ábraham a b'eit' ann).*

MSF. 159.—*Bí cúir eile a'gam le (gan an rcoit do cáiteam cúige).*

4°. ACCUS.—*Dubairt ré uíom (gan fanmáint a túille leir).*
D'órduis ré 'dom (gan dul a b'aile).

B.—Adverbial. *Dubairt ré uíom, gan fanmáint le fheadhra uaim, nár mírde 'dom imteacht láitreach* (Contrast A. 4°).

Le neairt buile do 'dein ré é.

Bí ré ar meirge; rin é a b'í indán duic, etc.

C.—Adjectival.

Feap **san** mairc ip ead é.

Duine **le** Dia ip ead é.

Feap **pé** leit mairc é.

Duine **ar** leat-púit.

Mac **do** tādōs ip ead é.

leabap **tiompa** é.

A ciú **do** leit eolasa is eadna
(KH. II. 14).

But care must be taken here. One mustn't say, e.g., *do* ciú an éainnt *sa* leitir fearṡ oim, but "*an* éainnt a bí **ra** leitir (making the phrase *adverbial*). So, *not*—*do* rṡpíobap cun rir ionaid an Rí imb'laṡ Cuaṡ, ṡā ráṡ leir ciatl a veit aige, *but*—*atā* imb'laṡ Cuaṡ. The *adverbial* sense clings more naturally. Sometimes apparently adjectival uses border on the adverbial:—

S. 28. Sióí annro **ar** an tcaob̄ ciar̄ oíompa í.

Sṡ. 118. An é rin an ragaṡt úo a noct an t-éitead̄
i nṡiaid̄ **an** doctúra?

When the *noun* which the prepositional phrase qualifies is *verbal* the adjectival use fades into the adverbial:—

CS 3.—An teite cun na h-éigipe.

ṡ. 77.—Ní raib̄ íḡpaṡ tṡéir na cainnte rin idir
an máṡair̄ ṡ **an** inṡean ṡo oṡí sup̄ bainead̄
ṡeit . . . ar a raib̄ idir̄ na tṡom-ṡáime.

Sometimes, outside the stock phrases mentioned above, the use is clearly adjectival:—

S. 73.—Ceap̄ mlieil ná feacaid̄ pé eir̄ie mair̄ ac̄
é ar̄ ceann na caillige **ra** rṡéal rianhaiṡeaṡa.

n. 120.—Ar ṡac̄ áir̄o i ṡcian ip̄ iṡcómṡar̄.

Exercise LXIII.

(Prepositional Phrases.)

- 1°. It is great wisdom not to be *rash*¹ in our doings, nor to *maintain*² too obstinately our own opinion.
- 2°. A *pure spirit*³ tries to be free from all *self-seeking*⁴ in the works which he does.
- 3°. T. Manlius Torquatus ordered his son to be put to death, because he had fought with the enemy contrary to orders received.
- 4°. I wrote to my friend in Cork asking him to visit me *the day after*⁵ the fair.
- 5°. I don't very much like the stories in this book.
- 6°. The people in these districts don't seem to take very much interest in Irish.
- 7°. I promised to write to Diarmuid in Dublin giving him an account of those queer things in the letter from my friend in Belfast.
- 8°. The language in the letter disturbed me not a little.
- 9°. In the king's place I should certainly have ordered them *off the premises*⁶ at once.
- 10°. The account of the murder in the papers was *not exactly*⁷ misleading, still on reading it one would have been inclined to say it was no murder at all.

Prepositions.

Section II.

The meanings of the Irish prepositions must be studied very carefully. To aid the student we give here some of the

1. Ró-obann. 2. Seapáin. 3. An té go mbíonn an aigne
 glan aige. 4. Use eipheacaimint. 5. Lá 'i na bánaí tréip . . .
 6. Cup éin príobáil . . . 7. Ní hamhláró . . .

more important usages—

- I. *Before* Nouns.
- II. *After* Nouns and Adjectives.
- III. *After Verbs*.

I. Prepositions *before* Nouns.

(a) The preposition *ar* :—

- 1°. Frequently modal,—to denote state or condition :
Ar *reacáin*, *ar* *meirge*, *ar* *buite*, *ar* *crocaó*,
ar *rileadó*, *ar* *deigilt* (separated).
Ar *boḡaó* (loose), *ar* *muire*, *ar* *oibirt*, *ar* *tarann*
(drawn), *ar* *ionntaobh*,
Ar *eagla*, *ar* *fánaibheadaí* *aighe* (in a state of
distraction), *ar* *rtao na ngráir*, *ar* *rothar*.
- 2°. Of time :—*Ar* *ball*, *ar* *oúir*, *ar* *uairibh*, *ar* *an*
neomaí, *ar* *a ré a éil*, *ar* *theada baile* *óó*.
- 3°. Of place :—*Ar* *torad*, *ar* *deire*, *ar* *aḡaibh*
(opposite), *ar* *an raoḡal ro*, *ar* *lár*, *ar* *muir*,
ar *tír*.
- 4°. Of the part affected (cf. 3°) :—*Ar* *éluair*, *ar*
rḡóirnaíḡ, *ar* *lámh*, *ar* *éoir*, *óó ruḡ ré ar* *éluair*,
oim.
- 5°. To denote the *passive*, with verbal nouns :—*Ar*
labairt, *ar* *faḡáil*.
- 6°. † In respect of, causal.—*Ar* *áilnead*, *ar* *feabhar*,
ar *a olcar liom*, *ar* *doibnear*. *Óó éinn r'*
ar mnaibh a cóm-aimeir ***ar áilnead ḡ arí***
bneadad.
- 7°. Of measurement :—*Ar* *faio*, *ar* *leitead*, *ar*
óimne, *ar* *doirde*.

† But *le* is preferred when *ar* follows in another sense :—*Óó buaibh ré le h-olcar ar an ḡceol ba meara óár airmḡear muim* (Cl. 5).

- 8°. Dependent upon :—*Ar b'easán fa'gáitair, ar leat-láim, ar leat-rúil, ar ron D'é.*
- 9°. Of price :—*Ar céad púnt, ar r'gilling.*
Do d'iúltuis ré mé ar p'inginn.
- 10°. Miscellaneous :—*Ná cuir caoi ar cáirde; do cuiréar ar cumairce na Mairgíne Muiré é; níl ar cumur dom é d'éanam.*
- 11°. Of feelings, burdens, etc. (cf. 3°) :—*Tá átar, eagla, b'ón orim. Cad tá ort? B'i ré de é'pánn orim . . .*

(b) The preposition *ar* :—

- 1°. Modal :—*Ar easar* (disorderly), *ar ionas* (dislocated), *ar a céile* (asunder), *ar reitb* (evicted).
- 2°. Temporal :—*Ar a h-aitle, ar ro amac, ar ran amac.*
- 3°. Local :—*Ar ro go Corcais; ar an mborca.*
- 4°. Various :—*Ar a ainm* (by an abusive name).
- 5°. Cause or origin :—*A reir'g a d'ein ré é. Ná bi ag mair'beam ar do mair'ear.*

(c) The preposition *cum* :—

- 1°. The end or purpose, the result; (generally after verbs of motion, *metaphorical* or otherwise) :—*Cum cinn, cum torais, cum deirne, cum ruime, cum tairbe, cum éiríce* (*Ra'gáir ré cum éiríce duit* = it will turn out to your advantage), *cum glóiré D'é, cum onóra na h'éiréann.* So with conjunction before verbs.
- 2°. Local :—*Cum an tobair, cum na h-éirípte.*
- 3°. Temporal :—*Cum na bealtaine; cum go dtiocfaid ré.*
- 4°. The use with abl. of accompaniment in *go n-ionas* *réad* is confined to poetry.

(d) The preposition **DO** :—

- 1°. Of purpose (generally after verbs of motion) :—
DOIR (<do *fiur*) = for the purpose of finding out ; **DO'FÉACAIHT** = to see. (In W. Munster the preposition in this phrase is now dispensed with, *féacaiht* being used absolutely). Also in vb. n. phrases :—*gáel do tuisint, obair do déanam*, etc.
- 2°. Causal (frequently with confusion of **DE** and **DO**).
DE (DO) DEOIN ; **DOOT' AIN'DEOIN** ; **DOM' DOIG** ; **DO RÉR**. (Cf. L. *Secundum*).
- 3°. Temporal :—**DO gácl, DE (DO) RÍOR**. (The accompanying word generally refers to time).
- 4°. Motion towards ; (cf. 1°) :—**DO'n tobair**. (Almost obsolete in Munster, *go, go doí, cum* and various prepositional phrases now taking its place).
- 5°. To denote the agent, with verbal nouns :—**AIR tacacl a bairle DOM**. (Cf. L. *pugnandum est nobis*) **as tabairt an airgí do d'Ó**.
- 6°. Possessive :—**Cao ir ainm DUIT ?**

(e) The preposition **DE** :—

- 1°. Origin or cause :—(Cf. proleptic **DE** with comparatives). **DE'eacla** [with *eacla*, **DE** emphasises the CAUSE ; *le* the *accompanying circumstances* ; **AIR** the *state* of the agent]. **DE méro** (out of), **DE bárr** (as a result of), **DE dhuim**. **DE deargairb** (mostly of evil), **DE bíg ; céir' dóib tu ?**
- 2°. Temporal :—**DE ló ir do'oidce**.
- 3°. Of the material (as distinct from instrument) :
lán do'uige ; do líon pé an corcán do'uige

do líon ré an corcán le cupán. Do veineadh
raḡairt de; do d'ein ticíní rlinne de.

4°. Local :—Do léim ré anuar 'De'n capall.

5°. Partitive :—Cuir doibh, b'raon d'uirge na laoi
etc.

(f) The preposition in :—

1°. Modal (of state or condition) :—iḡcór; iḡceairt;
(also ra ceairt, and n-a ceairt, = alright).
Inóán do; in-ácrann in (entangled with);
in-áimrín (in service—cf. cailín áimrín);
in-eaḡar; 'n-a cúir a táinig ré (MSF. 179).

2°. Local :—Imearḡ; i leit; iḡcoinne; iḡroáir;
iḡriaðnaíre; in-aḡaíð; inḡar; iḡroḡur; iḡrað

3°. Temporal :—iḡcionn; ra veire; in-aon uair a
éluig amáin;

4°. Purpose, result :—i roáir, i lear, iḡairbhe,
i roilear. Raḡaíð ré iḡairbhe duit luac nó
mall.

5°. *Comparative* with *Dul*, etc. :—Dul inaoir;
i b'raðar, i b'ruaire, iḡeo, i ḡtanaíðeaáct,
i ḡcoḡuigḡeaáct, i n'óánaíðeaáct, etc. Strictly
speaking tá ré aḡ dul i b'ruaire = it is getting
COLDER; tá ré aḡ éirḡe ruar = it is getting
COLD. Cf. 4°.

(g) The preposition le :—

1°. Local :—le hair, le coir, leir an b'alla (on the
wall, of things HANGING), leir an aill (over
the cliff, of anything FALLING, or HANGING).

2°. Temporal :—le raða, le ḡairt, le d'éiréannaíḡe,
le mí, le tinn.

3°. Cause, or accompanying circumstances :—le d'

- toil, le toil a céile, le neart feirge ; tagann
maic le cáirde ; le h-eagla.
- 4°. Instrumental :—le pcin, le peann, le cloróeam,
le lám-láir.
- 5°. Object, result :—le fuact 7 le pán ; le fúirdeact,
le h-aíad.
- 6°. To denote the *passive* with transitive verbal :—
le fágáil, le déanam.
- 7°. To denote purpose or futurity with noun of in-
transitive verb :—le teact, le dul a baile, etc.
- 8°. With adjectives denoting likeness (and analogic-
ally) unlikeness, instead of O.I. fhu :—Cormaid
le, etc.
- 9°. With nouns and verbs of addressing, listening
(for older fhu) :—Labair le, éirteact le.
- 10°. Ownership : subjectivity :—1r uimra é. 1r
uóig uim ná tiocfaid ré.

In reference to (2°) above notice the difference in meaning
between—

Táim annro le reáctmáin ; bíor ann le reáctmáin
nuair a táinig feirdean
D'fannar ann **ar reáð** reáctmáine
fannar ann **go ceann** reáctmáine eile.
1 míc na reáctmáine beao as iarḡad.
Raḡad a baile **1 scionn** na reáctmáine pin.
Asur tiocfað tar n-ar **tréir** reáctmáin a cáiteam
ra baile.

In le reáctmáin we are looking back upon the period *just*
spent.

In ar reáð reáctmáine we are looking back upon or forward
to a period, but not in connection with the present moment =

for the space of a week. There is frequently the same relation between **ar** **reab** and **so ceann** as there is between **créir** and **iscionn**.

So ceann reáctmáine = "*for a week*," looked at from the beginning.

Is cionn reáctmáine = "*after a week*," looked at from the beginning.

Créir reáctmáine = "*after a week*," looked at from the end.

Irit, or **iscaiteamh na reáctmáine** means in the course of the week, during the week.

The earlier use of "*te*" to denote the agent with passive verbs is to be discountenanced in modern Irish. In W. Munster it is never used by good writers and speakers; "*te*" is best reserved to express the "*instrument*."

(h) The prep. **ó** :—

1°. Local separation :—**Ó Corcaig go b'lae Cliae**.

2°. Temporal separation :—**Ó roin** ; **rao ó** ; **ó aimrír**
páirais i leic.

3°. Agent (with passive) :—**Do hoirniúeab ó 'Dia é** (developed from 1°).

4°. In general, the origin, cause ; motive of an action :
(developed from 1°).

Tuánn ré uab a lán airúio áac bliabáin.

Ón iomaob uúil in airúeab ir eab áááánn an t-aimleap go minic.

(i) The preposition **mar** :—

Chiefly in such phrases as—**mar áeall ar** ; **mar bárr**
ar áac nnoonar.

(l) The preposition **ór** (mostly pronounced **ar**, except in **ór áro**, **ór íreab**) :—

In ór cónaíir, ór áir, ór íreál, ór cionn, etc.

(m) The preposition fé :—

1°. Of motion :—fé'n tucúat ; fé'n gcnoc ruar. Cf. L. sub, Sansk. úpa.

2°. Of time :—fé maíom (before morning) ; fé látaíir (at present).

3°. Of place :—Amúis fé'n rpeíir ; fé luíge na gréine.

4°. Modal :—fé féan, fé fonaí, fé b'ón, fé b'áca an tonaí, fé glar (cf. 3°).

5°. Special :—Tá'n s'ort fé b'rátaí ; cuirim fé suíre an pobuil (pray publicly for).

fosa do tábairt fé (to attack). Cuiréad fé srádo ragsairt mé (MSF. 106).

6°. Partitive :—San a cúis fíeíro fé'n gcéad locáirte ó'fádaíl uair (MSF. 167).

7°. Multiplicative :—fé dó, fé trí, etc.

8°. Causal :—Cad fáir éirútaíis Dia rinn ?

(n) The preposition fan (formed from ar fearó na, ar fearó an) :—

1°. Of time :—fan na haimríre.

2°. Of place :—fan an fálla, fan an úrláir, fan bótaíir.

Sometimes with accus. of pronoun :—lad as gluaíir-
reáct fan é (MSF. 88).

(o) The preposition um :—

1°. Of time :—um noílaíis, um éiráctnóna.

2°. Causal :—umme rin.

3°. Local :—Cuir fé umme a cúro éadaiis.

II. Prepositions after Nouns and Adjectives :—

1°. **Αιρεαδ** *ar*—Im. 36. *Níor fáḡ ran iad san beir*
ḡo h-ana-aipead orda réin.

Also **Αιρεαδ** *oo*. *Aipe oo : Taḡair aipe oo'o' ḡnó réin.*
Αιrne *aḡ* . . . *ar : tá airne maic aḡam air.*

2°. **bríḡ, ciail, míniú** *le* ; *bríḡ leir*, the *meaning*, force of it.
Ciail *leir* --the *sense* of it ; *míniú leir*, the interpretation of it.

beaḡ *le* . . . *oo* (with the usual distinction between the subjective (*le*) and the objective (*oo*) : *ní beaḡ liom oíḃ é.*

ní beaḡ liom oe. ní beaḡ buir ran.

bpeir *ar* : *Níor féadar bpeir air* (overtake).

Níl don bpeir aḡam air (it is quite impossible for me).

báíḡ *aḡ* *le : tá ana-báíḡ aḡam leat* (love, sympathy).

bairdeamail *ar, le* : *Ir bairdeamail ar a céile luēt don-céirde.*

buirdeac *oe* = thankful to ; *buirdeacar le Dia* = Deo gratias.

Mo buirdeacar oo ḡabail le = to express my thanks to . . . a *buirde le* . . . thanks to . . . that

beann *aḡ* . . . *ar : Níl don beann aḡam or.*

buirde (from which *buirdeac* is derived) means originally good-will. (Cf. Gk. *πυ-ν-θάνομαι* ; *π* because of *θ* (Grassman's Law). Cf. *tá ḡac doinne buirdeac oem* he's very popular.

3°. **caoi** *aḡ* . . . *ar . . . cum : Ní maib an caoi aḡa :*

cuige (I hadn't the opportunity). ní maib don éadai
 ašam ar é déanamh.

"Ar" is of course preferred when cum is required to
 introduce a purpose afterwards:—Caoi ó'fagáil ar
 é déanamh, Cum iad a cur ó céile.

Cóir cum . . . ; cion aš . . . ar: tá ana-cion ašam
 oirt.—ceanamail ar . . .

Coinne aš . . . le: ní maib don coinne ašam leir.

Ízcomórtar le: compared with. (So ízcompardáir le).

4°. **Dóic** le . . . ar: níor dóic leat air go bfuil don
 traidúbear in don cor aise.

Dúil aš . . . in: níl don dúil ašam ann: Dúilmair
 i muo.

Deire le, ar: pé deire beir ar an ngnó ro, tá deire
 le cainnt šadhb. Whatever the upshot of this
 business may be, *there's an end to Sadhbh's talk.*

5°. **Éad** ar . . . cum.—Ní ceart duit éad a beir oirt cuige.

Eašla aš, ar . . . roim.—Níl don eašla oim roimir
 anoir, ac éainis iarraéctin ó'eašla ašam roimir an
 uair úo.

In such cases aš, as distinct from ar, generally implies
 that the feeling is more or less voluntary.

Eolár aš . . . ar: níl don eolár ašam ar an nšaeóilš.

6°. **Foimad** le:—ná bí aš foimad leir.

Fuaé aš . . . do:—éainis fuaé ašam do.

Fagáil ar:—níl don fagáil ašat ar é déanamh.

Fearš aš, ar . . . cum:—bí fearš oim cuige; éainis
 fearš ašam cuige. Also—bíor iúfeirš cuige.

ponn, **flors** ar . . . cum:—bí ponn 7 flors orm cum an bíó.

pollam ó:—tá an áit pollam ó daoimib le pata.

faillige a tabairt i . . . tuas ré faillige ann: bí ré failligtheac ann.

7°. **Spáó** as . . . do:—bíod spáó asat do Dia na glóire; tiosfaid spáó asat do (Im. 38). But bí ré i nspáó léi.

Spáin as . . . ar:—tá spáin asam air.

Spáó as . . . le:—níl don spáó asam leir. But with ir—ní spáó dúit é. Tá ré na spáotar so mór = He is in great need of it.

Spairid le dul:—ir spairid le dul an méid sin, reachar an cúir eile de.

Speim as . . . ar:—tá ana speim aige air: speim do bpeit ar puo.

Speamuigthe ar:—tá ré óom speamuigthe rin ar Dia na glóire ná cuireann ré don trum i neitib raogata.

8°. **Iarraó** ar:—do veinear iarraó ar é pasáil. But—bí ré ad' iarraid é déanam.

Iarraó de:—táinig iarraó de'n trainnt ann. Tá iarraóitín de'n fuaó ann póp.

Ionntaoib ar:—níl don ionntaoib asam ar. But—ní haon ionntaoib é = he's not to be trusted; one can't rely on him.

9°. **Lám** le:—lám le típ - lám le muir—on the land side and on the sea side. Sometimes lám le . . .

10°. **meap** as . . . ar:—tá anameap asam air.

muimigin as . . . ar:—tá mo muimigin a Dia na glóire.

muintín in :—Mire atá cun luét muintíne **IONAM**
a d'fuarḡailt (Im. 159).

11°. **neamruim** aḡ . . . in :—ir ionḡantaḡ an neamruim a
bí aḡam ann.

neamruimeamail in :—ir oíccéillíde an ruo beít
neamruimeamail inḡnóḡaíb cpeiomh.

neamruim a cup 1 ruo :—neamruim a d'éanam de.

neart aḡ . . . ar :—níl neart aḡam air.

neart do . . . (generally without **ar**) :—ḡ neart tuít
tarraḡḡ ar ar do d'iceall.—ar neart a beít dom í
póraḡ. ḡan neart a beít d'ó an cíor d'áruḡaḡ
(MSF. 25).

12°. **ollam** ar, cum :—táim lán-ollam ar é d'éanam anoir.
(See caoi ar, cum). Nílím ollam cun a d'éanta pór.

Oipeamnac do (person) :—níl ré oipeamnac tuít
inaon cor.

Oipeamnac cum, ar (of an action) :—ní ró-oipeamnac
an tuine é cum a leitéio a d'éanam ; tá ré oipeamnac
ḡo maít air.

Óronuighe ó :—bí ré óronuighe ó Dia ḡo otiofraḡ
an oílinn.

13°. **páirt** do ḡaḡáil le tuine 1 ruo ; páirtaḡ ann.

14°. **Riaḡtanaḡ** do (person) . . . cum (action).

15°. **Súil** le (hope, expectation of a thing) : ní maíḡ aon
trúil aḡam leir, ḡo otiofraḡ ré.

Dá mbeaḡ 'fíor acu cia leir ḡo maíḡ an trúil.

Cf. tá **rúil** le **Dia** aḡam.

STAO *de* :—Dúdaírt ré uíom rtao *de* taeáct. But the *verb* is also transitive.

Do rtao ré an capall. Cf. also níor rtao ré AC as cainnt.

Socair *ar* :—Táim rocair *ar* imteáct láitreaé. But also—tá ré rocair am' aigne asam so n-imteoáao láitreaé.

Spéir *in* :—Ná cuir ppéir i mbiaó ná i méir.

Suim *in* :—There are 3 constructions :

ruim a cúir i ruo.

ruim a óéanaí *de*.

ruo do cúir i ruim. Don. 146 :—Suir luó cuirtear i ruim iao ná loéta eile.

Searam *ar* :—Ar an dor ós atá ar searam.

Mo searam inoiu oraíó !

Searam *in* :—Bíod do searam ionam-ra (Im. 175).

Sáirca *le* : satisfied with.

16°. **Toilteanaé** *ar*, *cun* :—(cf. caoi *ar*, *cun*).

Toraó *ar* :—Sin a bfuaraó *de* toraó *ar*.

Toraó *ar* :—Tá toraó *ar* do fáoéar = you labour with fruit.

Tugta *do* :—Ná bí ró-tugta do o'toil féin (Im. 40) (of *things*).

Tugta *cun* :—Ná bí ró-tugta *cun* dul inoiaró neite raoşalca (of *action*).

Tugtaéct *do* :—Tugtaéct do'n peaca (Im. 45) = proneness to vice (of *things*).

Tugtaéct *cun* :—Tugtaéct *cun* géilleao o'uaétarán (Im. 47) = a ready obedience (of *action*).

Taitige *ar* :—Níl puinn taitige asam *ar* an seainnt.

Ταίτῑγε Δ ὁέανάμ δε μω :—Dul i taitḡge ḡe ; dul n-a taitḡge.

Τρυαḡ αḡ . . . ωο :—Táinis tpyaḡ aḡam ví.

Ταρκυρνεαḡ le :—Beit tarkyrneac leir an té ná puair puinn.

17°. uain ar, cun. (See caoi ar, cun). ní maib uain aḡam AR é ὁέανάμ. By a mixture of this construction, and that with proleptic ré (ní maib ré ὁ' uain aḡam é ὁέανάμ) we get the third construction :—ní maib uain aḡam é ὁέανάμ (without ar).

III. Prepositions after Verbs.

1°. Áitḡim ar : convince, argue down one's throat.

2°. bac ωο : ná bac ὨḲ ; also ná bac leis, and ná bac é.
Cf. níl bac ORT ann.

bain le :—"Cao é rin don té rin ná baineann ran leo" ?
,, de :—bain víot ωo hata. Ὠo baineaḡ an tearpac ḡlan de.

,, ar :—bainpar ceol ar.

,, ó :—Ὠo baineaḡ Δ lán airḡto uaiḡ (ó is the correlative of aḡ ; de of ar. Hence tá an bḡón (buaip, eagla, imḡníom, etc.) imḡḡḡte Ὠíom But tá mo cúo airḡto (mo cáipde, an rparán, etc.) imḡḡḡte uaim.)

,, ωο :—Cao ωo bain ouit ?

Without preposition—ωo bain ré amaḡ an bḡḡar ápḡ ; ná pḡatái ωo baḡt.

Beir ar :—Seize, overtake. níl aon ḡḡeit aḡat ar é ὁέανάμ.

Beir cun :—bring to (a person) Beir ó :—bring from. Beir go :—bring to (a place)	}	“ Beir beannaíct Óm éiríde go tír na hÉireann cum a mai- reann de ríolrað ír ír Éirí.” (Donnó Ruad).
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Beir le :—bring with :—beir leat luad cúis púnt.

3°. Corḡ ar. ná corḡ é ar imteáct. But corḡ a cup
le . . .

Cabruis, cuiris le :—go scuirisíó Dia leat.

Cuir ruar le = put up with.

Cuir ríor ar = talk about ; describe.

Cuir ruar de = give up ; éirís ar.

Cuir ríor le = assign for (cúir a cup ríor le . . .).

Cuir ruar cun = instigate to . . .

Cuir cúige :—to attempt it ; ír uiríte é déanam, ac
cup cúige.

Cuir le :—send with ; add to :—san cup leir ná baint
uair ; cuir le céiríó == apprentice to trade.

Cuir ríor ar :—send FOR. Cuir ríor ar an ragar.

Cuir fé :—to settle down, reside ; cuiríó mé fúm ran
áit reo.

Cuir de :—to get over :—tá fé curta díom asam anoir.

Cuir díot = be off. Úi fé as cup de = he was
talking away. Cuir fé allur de.

Cuir ar a fúit do duine = make a thing apparent to a
person.

Cuir tar :—to put past a person ; not to suspect him ;
ní cuirínn taríir é.

Caitim le :—spend (lose) ON a person :—do caitleáó
a lán airíio leat.

Caittim ar :—(the dat. of disadvantage) :—do caitteadh
a lán airgid ort = you lost a lot of money.

Caitim le :—1°. throw at :—do cáit ré cloch **liom**.

2°. spend at :—nā cáit a tuitte airgid leir.

Car le :—1°. (autonomous) = to meet. Cía hé adu-
bairt rí do caradh **léi**?

2°. to cast up to :—ní duit-re ir cóir é
caradh **liom**.

3°. to try :—bí ré as caradh le n-éirge.

Cail ar :—fail (either absolutely, or with personal
object). Do cail ar a mirneadh. Nā cail ort.

Cinn ar :—1°. determine :—do cinneadh ar éomairle.
Cf. cinnte ; cinneamaint.

2°. fail (impersonal) like do teir. do cinn
ort é déanam.

Cait ar : spend :—an oróce do cáiteam ar. So—do
éugadair ar an oróce rin.

Ciaoróe le = to keep at ; cumil de (rub to) ; ceangal
de (tie to) ; ceangal le (fasten WITH).

Cuimnígim ar = think of, remember.

4°. Deinim mu ar :—obey, accede to request. Bí ré as
déanam amas ar easairtrea (It was NEAR . . .)

Deinim taitige de :—practise. Deinim anonn ar . . .
go over to (Cl. 24).

Deinim de :—change into : do deineadh ragar de.

The active forms are used with this preposition in the
sense of the *passive*. Do dein airgead d'ar na lúcinib
rúinne.—Dogéna ben dí = she will become a woman
(GM. ZCP. II. 22).

Dein do : do or make for :—bí ca daoir rúgáin aise do
dein ré féin do féin (S.6.)

Dein le : do with :—cao do dein ré leir ?

Out ar :—1°. getting reduced. 2°. escape.

Out i bpuairé, ioteo, etc. :—getting colder, hotter, etc.

Out le :—1°. resembling :—tá ré as out le n'-ádaí.

2°. engaged at, taking to :—tá ré as out le
píúdeáct ; do éuaíð ré le rcoluígeáct.

Out do :—due to : Cia méio aipíú ádá as out duic ?

Also suits, becomes : **téíðeann an hata ran duic
go hálainn.**

Out de :—1°. bí ré as out díom an áit a baint amaé.

2°. do éuaíð dá scuir piona (Their wine
failed).

Díol ar : pay for :—díolraíð tú ar, luac nó mall.

Also díol ar—An mó a díolair ar an scapall.

Díol le :—to sell to :—Cia leir sup díolair an capall ?

Cia dó . . . would mean—*For* whom did you sell ?

Díultuig do :—refuse :—do díultuig ré d'é déanam.

But also transitive followed by ar (of the price) :—do
díultuig ré mé ar ríúlling.

5°. Éirig ar : give up. Comáin leac, nó éirig ar.

Éirig do : happen to. Cao d'éirig doo' coir ?

Éirig le : succeed. Cionnup d'éirig leac ?

Éirig a (do) : go to : éirig a córlaíð ; éirig a baite.

(Here there is confusion between éirig = rise, and the
old imperative of the verb téigim, viz. eirgg (cf. Gk.
ἐρχομαι)).

Éirt le : listen to :—Éirt le fuaim na h-abann 7
geobair tu breac (Proverb).

(Also feiṭ le fuaim na h-abann 7 geobair tu breac.

Cf. feiṭeam).

Éirt is also used without a preposition, 1°. in the sense

of "keep quiet," 2° in the sense of "hearing" (confessions), 3° hearing Mass.

6°. *féar ar* :—help :—*go b'féarúib' Dia orainn*. Cf. Lat. *subvenio*, *SUCCURRO*.

féac ar :—look at : *féac ar rin anoir !*

féac le :—try : *féac leir*.

féac é :—examine it.

féac cun :—look to : *Níor mírde liom féacaint éúgam féin*.

fan le : wait for : *Níorb' fíú' dúit san fannaint liom*.

Also (like *ar*) intensive :—*fan leat (ort) go fóil*. (Cf. *o'imtís ré leis*, *o'imtís ré air*).

fás as, ré :—leave to : *fás fúm-re é*. *O'fás ré an gleann 'ra raib' ann asampa*.

fiarpais de :—enquire of, from.

7°. *šaib' do* :—be *at* a thing, or a person :—*táim as šaibáil do'n šaebóil le fada*.

šaib' ar :—to beat, attack :—*bí ré as šaibáil orm*.

šaib' de :—(of the instrument of attack) : *bí ré as šaibáil orm o'fuir*.

šaib' le :—to be engaged in, to take up :—*do šaib' ré le fíuróeact*. Also with *buiróeacar* and *leat-ršéat*, to denote the person thanked or the recipient of an apology :—*mo leat-ršéat do šaibáil leat*. }

„ *buiróeacar* „ „ „ }

šlan ar :—clear out : *šlan ar mo raðarc*.

But—*do šlan ré an claióe* (cleared the fence).

8°. *imtís le* :—go off with ; or the preposition is merely intensive : *imtís leat*.

Like éirigh le, it is sometimes used in the sense of *succeeded*.

Cionnup o'íméigh le Séadna? (lit. *fare with*).

íméigh ar: intensive: íméigh oir; o'íméigh ré arí.

„ oe: depart from (of things that are said to be
“on” a person).

„ ó: depart from (of things that are said to be
“at” a person).

„ cun: of the end or destination. O'íméigh ré cun
oeirí.

íarr ar, ask of, request.

9°. lean oe:—cling, cleave to; continue:—leanar oe
reo; do leanadar a scoir oe'n tic-oirí.

lean do:—continue: ná lean doo' éirí clea a tuitte.

lean ar:—chiefly intensive:—lean oir.

lean le:—chiefly intensive:—lean leat.

lean riar ar:—probe thoroughly:—tá oim leannaint
riar ar an ríeal.

lín le:—fill with (of the instrument).

lín oe:—fill with (of the material).

labair le:—speak to.

labair ar:—speak of.

labair do:—speak of (sometimes). An tír sin dar'
labramur = This country of which we have spoken
(GM.—ZCP. II, 276).

leis do:—allow:—ní leigfead do a éirí clea a
o'ímir oim feara.

leis le:—allow to *take* or give:—ní leigfai do éirí
oim-éirínte in airge leat.

leis ó:—allow to be taken from:—ní leigfai ríad
uad é.

leis ar :—pretend :—nā bí ḡá leogaint orṣ ḡur amaṑán
tu, maṑ ní heaṑ.

leis oe :—give up, leave off :—leis oeṑ' cleapaidéacṑ
feapṑa.

10°. Maicim oo :—I forgive :—maic ṑúinn ar ḡeionta.

méaṑuiḡ ar :—increase (impersonal). ṑo méaṑuiḡ ar
an mbuairṑ aḡe.

maoiṑim ar :—boast of :—ní maoiṑṑe ṑuit ar ṑo
maicṑar.

11°. ḡar le :—separate from :—níor maic liom ṑḡarmaint
leat.

ḡar ó :—separate from (transitive) :—níor féaṑar iṑo
a ṑcapamaint ó céile.

ḡar oe :—separate from (sometimes, chiefly in Ulster).

Scaoil le :—yield to, let alone :—ṑá mb'áil liom ṑcaoil-
eaṑ leṑ an uair úṑ (give him 'carte blanche').

Scaoil ṑar :—not to notice, interfere with :—ṑo ṑcaoil
ré ṑáirís mé.

Scaoil ó :—let away without hindrance :—ṑo ṑcaoil
ré uaiṑó mé.

Scaoil cun :—give promptly, let a person have a thing
at once :—ṑcaoil cúḡainn an ṑḡéal (S. 12). It seems
likely that Nora's "caic uair an ṑóca ran, a ṑeig,
ṑ SCAOIL cúḡainn an ṑḡéal" is suggested by Peig's
occupation ; ṑcaoil means to loosen, unravel, let out.

Scaoil le	} of a weapon :—ṑo ṑcaoil ré upcar	} liom. orim. fúm.
„ ar		
„ fé		

Smaoimim ar, meditate, cogitate upon.

11°. Seapaim oo :—support :—Seapócaṑ-ṑa ṑuit. Or of the

person interested in a thing. *Seafócaíod ré dom go ceann tamailt eile.* It will *last me*, etc.

Seafaim ar :—am dependent upon. *Tá mo fearam inoibh oifaid-re!*

Seafaim in :—am dependent upon. *Bíod do fearam ionam (Im.).*

12°. *Tearcuiḡ ó* :—want :—*Cao a tearcuiḡ uait?*

Taobair le :—bring with : Or—*oḡuim láma do taobairt le* = to turn one's *back* upon.

Toil a taobairt do oḡuip.

Toilḡim cum = consent to. (Cf. the adjective *toilte-anac*).

Taobair dá céile = reconcile.

Taobair do :—give to.

Taobair cun :—bring to.

Taobair ó :—give *away* :—*cuiḡ ré uaid a lán aighiḡo.*

Taobair ar :—call, name :—*Cao é an ainm ba mairt leat a taobairfí air?*

Taobair fé :—1°. attempt.

2°. attack.

Tá . . . aḡ :—have.

Tá . . . ó :—want.

Tá . . . ar :—of the feelings :—*bḡón, átar, buairt, eagla*, etc.

Tá . . . fé :—intend :—*tá fúm dul go Corcaig imbaí-reaḡ.*

Tá . . . cun :—1°. am about to :—*táim cum é déanam láitreaḡ.*

2°. attack. *Táatar cúḡat!*

With the verb *ir*, *cun* denotes the reference of a remark

or an action :—" Δ ῖε ἀνα-ἐποὺς ῖνις ἢ ἐύστα-πα
ραν ! "

Τά . . . τε :—1°. am with, on the side of :—Δη τέ νά
ῖνις ἡμὸν τὰ ῖε ἀμ' ἐοικνῖς.

2°. advise, counsel, discuss with :—νί ἡσὸν
ἡμῖς βεῖς τεατ !

Τά . . . ῖνις :—is before ; in store for ; is intended.

Τός . . . ἀρ :—blame a person : νά τός οῖνις ἔ.

Τός . . . ὅ :—take away from : " τός ἡμὸν ἔ ἢ ῖαν
ἡμὸν ἀέ ἔ ! "

Τείῖνις ῖε (impersonal) :—fail, find impossible :—ῖο
ἐμῖς ῖοῖνις ἔ ῖέανῖς.

Also of things—fail (absolute) : ῖο ἐμῖς ῖε'ν ῖῖον.

Τείῖνις ῖο :—1°. Suits—τά ἀν ὀμῖς ῖνις ἀς ῖνις ῖνις ῖο
ἡμῖς. Νί ῖῖ-ὀμῖς ἀ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ ῖῖῖῖ.

2°. is due to :—ῖῖ ἔ ἀν ῖῖῖῖῖῖῖ ῖῖῖῖ
ἀς ῖνις ῖνις ῖῖῖῖ ?

Τείῖνις ἡν . . . ῖο :—ῖῖῖῖ ῖῖν 1ῖῖῖῖ ῖῖῖῖ, etc.

Τείῖνις ἀρ :—1°. Become reduced :—ῖο ἐμῖς ἀρ ῖο
ῖῖῖ ! Cf. ῖο ἐμῖς ῖῖῖ = *it shrank*.

2°. ῖο ἐμῖς ῖῖ ἀ ῖῖῖῖ ἀν ῖῖῖ.

Τείῖνις τε :—Resemble :—Τείῖῖῖ ῖῖ τε ῖ-ἀ ῖῖῖ.

Τείῖνις ἀρ :—1°. In various phrases like ἀρ ῖῖῖ, ἀρ
ῖῖῖῖῖ, ἀρ ῖῖῖ, ἀρ ῖῖῖῖ, ἀρ ἀν ῖῖῖῖ.

2°. Go against :—ῖο ἐμῖς ἀν ῖῖῖῖ
οῖνις = I *tosl* the game.

Τείῖνις ἀς :—Of the victor in a contest, ἀρ denoting
the vanquished :—ῖο ἐμῖς ἀς ῖῖ ῖῖῖ ῖῖῖ ῖῖῖῖ—
The three " Collas " defeated them.

Τείῖνις ὅ . . . ῖο :—of movement (real or metaphorical).

Τέιγim τρέ, τρίo :—1°. go through (lit.) oο παζαò ré ríúo
τρέ πολλ ταπαταίη ας λογς αηγιο.
2°. suffer, endure :—1r mó céim
cruaíò n-ai şabap(=òeaşap) τρίo
le tamall.

Τέιγim ται :—1°. lit.—oο éuaíò na ba ται τεοραινν.
2°. metaphorically—ní παζαινν ταιρ rín.
I am quite *content with* that.

Τιγim, ταγaim αι :—1°. of feelings, calamities, etc. :—
τάινις **βρόñ, πεαις, cpyaòtan,**
ορm.
2°. of persons, and things other
than feelings, etc. τάινις ré a
şanřioř ορm ; τάνγaοap αιαιp
aòtauíò (unexpectedly) οραινν.

Τιγim ιρτεαé αι = become accustomed to, proficient in.
Τιγim ιρτεαé le = agree with, am consonant with, fit in
with. An túirge in éirínn n-a oτιοcφαíò ré ιρτεαé
leò' éaotañlaét réin.

Τιγim λαιρτις oe òuine = I circumvent a person, get
the better of.

Τιγim oe :—result :—Sé τίς oe rín ná ná τιοcφαíò ré a
túille.

Τιγim oο :—purpose :—τáινις ré o'á réaéainτ.

Τιγim ó . . . so :—local. Teaét ται = τπάét αι.

Τιγim ó (origin) :—ó buíòin a τίς bpuígean.

Τιγim le :—1°. possibility :—ní τίς liom é óéanam.

2°. come with, in the sense of offering no
resistance (like boş le) :—Ruş ré ai an
şcaétaoir 7 táινις rí leir so héarşaiò.

3°. Agrees :—τις leir rín an méio aοειp
píatò.

Exercise LXIV.

(Prepositions.)

- 1°. This is the Christian's chief comfort so long as he *sojourns*¹ afar from Thee in this mortal body.
- 2°. Some are preserved from great temptations, and are often overcome in *daily*² little ones.
- 3°. It is wonderful *that*³ any man can *heartily*⁴ rejoice in this life knowing as he does that he is in *a state of banishment*.⁵
- 4°. The desires of your heart ought to be examined and kept in moderation.
- 5°. You ought to be sorry that you are still so *inconsiderate*⁶ in speech, *so little able to hold your peace*,⁷ so disorderly in your manners.
- 6°. It's a pity one should be so easily distracted when one begins to pray.
- 7°. When it was evening, after sunset, they brought to him all that were *ill*⁸ and that were *possessed*⁹ of devils.
- 8°. *In*¹⁰ *judging*¹¹ and in *looking into*¹² oneself one always labours with fruit.
- 9°. He does well who *regards rather*¹³ *the common good*¹⁴ than his own will.
- 10°. A deed is not done in charity if it is *accompanied by*¹⁵ *hope of retribution*¹⁶ and *desire of our own interest*.¹⁷

1. Ar veigilt.

2. 1 n-aḡaitō an lae.

3. Insert a ráō

before "that."

4. iomlán.

5. Emphatic.

6. Óom beas

bpeitniú rari . . .

7. Óom beas gpeim ar do áinnit nuair . . .

8. Ar a íláinte.

9. Use simply "in."

10. nuair.

11. Maḡtnam.

12. Bpeitniú.

13. Ir mó as . . .

14. Cairbe

an pobail.

15. Bíonn ann.

16. Súil le tuarparóal.

17. Súil

le cairbe óó péin.

Exercise LXV.

(The Same.)

- 1°. *It doesn't follow from that*¹ that they ought not to be very humble and very *careful of*² themselves.
- 2°. Be not too *free*,³ but restrain all thy senses under discipline.
- 3°. *How great is*⁴ human *frailty*⁵ *which*⁶ is always *prone to vice*!⁷
- 4°. *It will give a man great confidence*⁸ of dying happily if he has a ready obedience.
- 5°. Perfect men do not easily give credit to every report, because they know man's weakness which is prone to evil, and very subject to *fail*⁹ in words.
- 6°. *Endeavour*¹⁰ *rather to do*¹¹ the will of another than your own.
- 7°. In all things look to thy *end*,¹² and how thou wilt be able to stand before a *severe*¹³ judge to whom nothing is hidden.
- 8°. No one can serve two masters.
- 9°. The patient man is *easier*¹⁴ *moved to*¹⁵ compassion than to anger.
- 10°. A true *internal man*¹⁶ that is *free from*¹⁷ *inordinate*¹⁸ affections can freely turn himself to God.

- | | | |
|-------------------------------------|---|---|
| 1. ní páḡann pan ná . . . | 2. aḡeac̃ ar̃. | 3. Ró-cṡḡca doo' toil péin. |
| 4. Cao é mar ná fuil ra' . . . ac̃. | 5. Caḡba nṡt. | |
| 6. Not relative. | 7. Cṡḡac̃t do'n péaca. | 8. An té ḡo mbíonn . . . aḡe . . . ní mṡoe úó fuil a beic̃ aḡe le . . . |
| 9. Oíḡḡbáil a úéanam. | 10. foḡluim. | 11. Use níor cṡḡca c̃un. |
| 12. Oeipe ar̃ . . . | 13. Say "the," and form new sentence with "severe." | 14. Cúirḡe. |
| 15. Use aḡ. | 16. a ú'péac̃ann laipciḡ. | |
| 17. foḡlam ó. | 18. aḡmíeap̃aḡa. | |

Exercise LXVI.

(The Same.)

- 1°. *They*¹ that are *grounded and established in*² God can by no means be proud.
- 2°. Learning is not to be blamed nor the mere knowledge of anything that is *good*³ in itself and ordained *by*⁴ God.
- 3°. Stand purely and with a full confidence in God, and thou shalt possess Him.
- 4°. I am quite ready to leave everything *to*⁵ you. What money I have is *of little use*.⁶
- 5°. It is vanity to *follow*⁷ the *lusts of the flesh*.⁸
- 6°. It is vanity to mind only this present life, and not to look forward to those things which are to come.
- 7°. *Study*⁹ to withdraw your heart from the love of visible things.
- 8°. Leave vain things *to*¹⁰ vain people ; but *mind thou*¹¹ the things which God hath commanded thee.
- 9°. I am wearied *with*¹² often reading and hearing many things.
- 10°. The holy fathers in the desert long ago *renounced*¹³ all riches, *dignities*,¹⁴ honours, friends and kindred.

Exercise LXVII.

(The Same.)

- 1°. If the salt *lose its savour*¹⁵ wherewith shall it be salted ?
- 2°. If the master *is long in coming*¹⁶ the servant will grow careless.

1. An tó. 2. Sreamuigíte go daingean ar . . . 3. Cairbéad.
 4. Ó. 5. Fé. 6. Sairis le toul. 7. Toil a éabairt do . . .
 8. Orúir. 9. Bheirteig ar conur . . . 10. Ag. 11. Féad féin
 éun. 12. Ó. 13. Oruim láma do éabairt le . . . 14. Teirioil.
 15. Toul i leamair. 16. Rignear a déanam te éadct.

- 3°. He went up to them into the ship and the wind ceased, and they *were far more*¹ astonished within *themselves*.²
- 4°. The wine failing, the Mother of Jesus said to Him—They have no wine.
- 5°. They add and take away according to their own inclination, and not according as it is pleasing to the Eternal Truth.
- 6°. They are filled with so great a love of the Deity, *and such overflowing*³ joy, that there is nothing wanting to their glory.
- 7°. God speaks in many ways to us without respect of persons.
- 8°. If we would but use a little *violence*⁴ on ourselves in the beginning we might afterwards do all things with ease and joy.
- 9°. If you *were sensible*⁵ how much peace you would *secure for yourself*⁶ by good behaviour, *I should say*⁷ you would be more solicitous for your spiritual progress.
- 10°. A man should *establish himself*⁸ in such a manner in God as to have no need of seeking many comforts from men.

Exercise LXVIII.

(The Same.)

- 1°. The longer a man is *negligent*⁹ in resisting the weaker does he daily become in himself, and the stronger the enemy becomes against him.

1. Do méadóuig ar . . . 2. Use aighe. 3. Cóim tuille de.
 4. Use dian. 5. Tuig ist' aighe. 6. Cuip i n-áirde do . . .
 7. ní meapaim ná . . . 8. Spreamuighe ar . . . 9. Deim faillige de.

- 2°. Turn your eyes back upon yourself and *see you judge not*¹ the doings of others.
- 3°. If you consent to see him I shall not refuse to send him to you.
- 4°. The charity of Christ is never *diminished*,² and the greatness of His propitiation is never *exhausted*.³
- 5°. If you *have not*⁴ this grace, but rather find yourself *dry*,⁵ continue in prayer, *sigh and knock*⁶ and *give it not over*⁷ till you receive some crumb or drop of divine grace.
- 6°. No man is *worthy of*⁸ heavenly comfort who has not diligently *exercised himself*⁹ in holy compunction.
- 7°. What happened you that you did not give up that unpleasant work?
- 8°. Do this for me, and I shall obey you in that other matter, and make you a priest.
- 9°. I had not time and no opportunity to write you a letter sooner.
- 10°. You have grown quite thin since I saw you.

1. ná bac do . . . 2. Dul i luigeas. 3. fíorú a óéanam
ar . . . 4. Use i n-éadhmair. 5. Tur, tirim. 6. Use bí as . . .
7. Scao. 8. Oiréamhnaic do . . . 9. Tairtíge a óéanam de . . .

CHAPTER VIII.

On Ellipsis, and Change of Construction.

If we compare the English sentence—"I did not delay anywhere, but went home immediately" with the Irish—"Níor fánar i n-aon bhall ac dúl a baile láirneac" (S. 42), we are struck by the change of construction in the latter language. This apparent change of construction is due to ellipsis. E.g., in the sentence given we may supply, after *ac*, the words *ir é beinear*. The starting-point of this very common feature of Irish construction may very well be found in such sentences as P.H. 221.—*Ar ní derna aithrige acht dul in derchainiud*, where we may consider both *dul* and *aithrige* as governed by *derna*; cf. also MSF. 71.—*Ní hé rin a beinear ac ašar a cábairc ar an gcnuic*. The construction spread early, however. E.g., P.H. 258.—*Dia n-oscailter in chomlasa 7 diabul do ligad is-tech ann*.

This change of construction (due to ellipsis) is found chiefly (a) in adversative clauses introduced by *ac* or non-adversative clauses introduced by *ašus*, following negative clauses; (b) in clauses following other clauses introduced by *má*, *oá*, *nuair*.

Examples :—(a).

1°. *Níor leis ré doinnir ar ac an biaó do caitheam éom mar 7 o'féad ré é* (S. 68). Here, after *ac*, we may supply *is aml ar a bein sé . . .*

With this sentence compare—*Níor leis ré doinnir ar ac é beir iscuad-éar*: "He merely pretended that he was in difficulties,"—where there is no ellipsis or change of construction.

- 2°. *Cao na dao ná preabann tú láitreada asur i do leanamaint?* (S. 164). Here, after *asur*, we may supply “*ná deineann tú.*”
- 3°. *Cao na dao ná nár éanaíre 7 do deairt réin do éiríochú san dul ar dtúir 7 é innrint do méib?* (TBC. 188). Here, after the first *asur* we may supply “*nár deinis.*”
- 4°. *Muna brádfair an áit rin 7 glanao ar mo maóaire so diair cuirreada cōmarca ort a leanfaid díot an fáid a beid cor cam ort* (S. 76). Here after *asur* supply “*muna nōéanfair.*”
- 5°. *Ir iongna linne anoir nár iompurgeadair láitreada 7 an slánuigheoir ad’ admáil* (Ser. 79). Supply *nár deineadair.*

(b).

- 1°. *Má tágann don cōmupra irtead, 7 so ruióir ré ra éadaoir, ní fulaíre duit donuigear do tabairt raor ó éior dō* (S. 15). Here, after *asur*, we may supply “*má ráimigeann.*”
- 2°. *Dá mbead beirt ban as trioir, 7 so breicfir as tead i, do rtaofaíoir* (S. 82). Here supply “*dá ráimigead,*” or *dá mba . . .*
- 3°. *Dá neorfi dí é, 7 annran so bporrad rí Séadna, do bairread a maetnam a rlainte* (S. 96). Supply “*dá ráimigead.*”
- 4°. *Má cuireann (doinne don ceirt air) 7 so bfeadair reirean in na rúilí air, bain an éluar díom má cuireann ré an tarra ceirt* (S. 103). Here supply “*má ráimigeann*”; “*már ruo,*” or some similar expression.

The change of construction occurs mostly when introducing some *unexpected, undesired* or *heterogeneous* event. Cf. above examples.

- 5°. Má tógann ré páirt le Concúbair 7 an cloideamh ran d'iomráil n-ar scoinnibh bhrífar caí láitreadh orainn (TBC. 26). Supply "**má d'eineann ré.**"
- 6°. Beadh éire níor rairbhre go móir ná atá rí dá mba ná beadh don cógadh ann, **ac na daoine go léir d'fhan-maint ra baile** (TBC. 35). Supply after **ac** "**surb fétir**" (in construction with **dá mba**).
- 7°. The following sentence from (MSF. 26) is hardly an example of this ellipsis:—Nuair a bí oireadh amuic aige 7 sur d'óic leo go n'oiúltócadh an cúro eile d'é díol ear a ceann do comáineadair an tlioge ar riúbal. Here "**7 sur**" follows **oireadh**, and is not a *new clause* in elliptic construction with **nuair**. In "**asur sur**" we have a contamination of two separate constructions after **oireadh**:—Bí oireadh ran aige **sur d'óic** leo . . . and ní raib oireadh aige **asur ba d'óic** leo a bí.
- 8°. Dá bpeiceadh suaire as teacht é 7 go mbeadh fíor aige cad é an fuadair a bí ré, do cuirfeadh ré coris leir an n'oiogaltar (S. 145). Supply after **asur**—"**dá mba.**"
- 9°. Iscomhnuide muam nuair a binn féin 7 buacailli eile as sabail an bótair . . . asur go n-éirigeadh aighear nó díorpdíreadh eadramn . . . (SG. 93). Supply "**nuair a gláinigeadh.**" after **asur**.
- 10°. D'féadadh muinntir na hÉireann féin é déanamh láitreadh dá gcumhniúoir air, **asur cur cuige**. Supply after **asur**, "**dá ndeimíir.**"

Sometimes there is no ellipsis and no change of construction :

- S. 43.—Nuair a tabairfá leatrgéal dó, 7 **ba d'óic leat** go mbeirfá féir leir, ir amhlaidh beadh ré in-achánn ionac níor daingne. Here the construction of **nuair** is carried on.

Similarly—S. 55.—Nuair a bíodair uile iméighe abairte
iscóir na h-oirde, 7 éí ré in'adonair na fuidé ra
éadair fúgáin bí an rgeál as fuité tpe n-a aigne
ar an gcuma ro.

Another probable explanation of 50 in the second clause
after nuair, is suggested by

S. 47.—Nuair a éagad an cáirde
asur ná díolcá na fiaca ní bíod ré dian ran
éilíom.

Here the second clause is negative, and so nā occurs ; as
50 is the affirmative correlative of nā, such sentences might
lead to 50 being used in an affirmative clause.

Certain other kinds of ellipsis will be treated of in the next
chapter.

Exercise LXIX.

(Change of Construction.)

- 1°. What doth it avail thee to discourse profoundly of the
Trinity if thou be void of humility, and *consequently*¹
displeasing to the Trinity ?
- 2°. What will become of us in the end, *seeing that*² we grow
*lukewarm*³ so very soon ?
- 3°. It would be very needful that we should be sent into
*the Novitiate*⁴ again, and be instructed in all good
behaviour.
- 4°. If thou standest well with God and lookest to His judg-
ment thou wilt more easily bear to see thyself over-
come.
- 5°. I will no longer remember his sins, but forgive them all
to him.

1. Asur 50.
4. Scoil na nóbíreac.

2. Asur a ráó . . .

3. Failigheac.

- 6°. We ought to be satisfied with little as though it were much, and with what is rough as though it were smooth.
- 7°. If thou offer thy gift at the altar *and there*¹ remember that thy brother hath anything against thee leave there thy offering before the altar, and go first to be reconciled to thy brother.
- 8°. What man is there among you, of whom if his son shall ask bread, *will he*² reach him a stone?
- 9°. Beware of false prophets who come to you in *the clothing of sheep*,³ *but*² inwardly they are ravening wolves.
- 10°. We have no more than five loaves and two fishes, unless *perhaps*⁴ we should go and buy bread for all this multitude.
- 11°. As the living Father sent me *and I*¹ live *by*⁵ the Father so he that eateth Me, the same also shall live *by Me*⁶
- 12°. For this same was about to betray Him, *whereas*² he was one of the twelve.
- 13°. Neither Me do you know *nor*⁷ my Father.
- 14°. If I shall go and *prepare*⁸ a place for you, I will come again, and will take you to myself; that where I am you also may be.

1. Δῖπυρ ὄθ. 2. Insert* Δῖπυρ ὄθ . . . (there is *emphasis* on "stone" and (in 9°) "wolves"). 3. Clúir na gcaorac. 4. Διπταρό. 5. Ó. 6. 'Oem' bárr-pa. 7. Ní luḡa ná map atá . . . 8. Use verbal noun.

CHAPTER IX.

Contamination and other phenomena.

A.—The term “contamination” is used technically in Grammar to denote the admixture or amalgamation of separate elements in a word or a construction. Here we confine ourselves to contamination of construction or syntax.

1°. Such a sentence as $\epsilon\alpha\omicron \text{ } \beta\alpha \text{ } \xi\acute{\alpha}\theta \text{ } \Delta \text{ } \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron \text{ } \Delta \text{ } \epsilon\upsilon\rho \text{ } \Delta\eta\eta$? cannot be explained on the ordinary principles of construction. It means of course $\epsilon\alpha\omicron \text{ } \acute{\epsilon} \text{ } \Delta\eta \text{ } \mu\upsilon\omicron \text{ } \zeta\upsilon\rho \text{ } \xi\acute{\alpha}\theta \text{ } \Delta \text{ } \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron \text{ } \Delta \text{ } \epsilon\upsilon\rho \text{ } \Delta\eta\eta$ $\mu\alpha\rho \text{ } \xi\epsilon\alpha\tau\iota \text{ } \Delta\eta$?

Various explanations suggest themselves :—

(a) It might be a contamination of *question* and *answer*, such as is not unknown in other languages.¹ $\epsilon\alpha\omicron \text{ } \beta\alpha \text{ } \xi\acute{\alpha}\theta$? (This is intelligible, and easily parsed) $\Delta \text{ } \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron \text{ } \Delta \text{ } \epsilon\upsilon\rho \text{ } \Delta\eta\eta$,—($\Delta\eta \text{ } \epsilon\alpha\theta$) ?

(b) It might be taken as a survival (with ellipsis) of the old construction in which the gen. of the *personal pronoun* was made to do duty for the gen. *relative*. It would then mean :— $\epsilon\alpha\omicron$ ($\acute{\epsilon} \text{ } \Delta\eta \text{ } \mu\upsilon\omicron$)— $\beta\alpha \text{ } \xi\acute{\alpha}\theta$, etc ? What is the thing—the like of WHICH ought to be sent ?—this coming to mean in the course of time—what would be the *need* of sending such a thing ?

(c) It may be modelled on such sentences as—

$\epsilon\alpha\omicron \text{ } \beta\alpha \text{ } \xi\acute{\alpha}\theta \text{ } \Delta \text{ } \omicron\acute{\epsilon}\Delta\eta\Delta\eta\mu$? $\epsilon\alpha\omicron \text{ } \beta\alpha \text{ } \xi\acute{\alpha}\theta \text{ } \Delta \text{ } \epsilon\upsilon\rho \text{ } \Delta\eta\eta$?

This is quite regular and easily parsed. Familiarity with such questions might lead to the more complex question under discussion.

1. Cf. the syntactical development of *car* in French (because) from the Latin *quare* (why ?) *Il ne viendra pas, car il est malade ; Ille non veniet. Quare ? Non valet.*

- (d) One might perhaps treat “*a leicéir a cup ann*” as a gen. phrase noun depending on *ṡáṑ*, and = “the necessity of sending such a thing.” If one could feel that this is so, the question could then be parsed directly.
- (e) Possibly influenced by the logical equivalent (which also is quite regular) *caṑ fé nṑéar a leicéir a cup ann?*

It is useless (as far as *explanation* goes) to say that *caṑ* is used adverbially. The question is—*how did it come to be so used?* Cf. *Caṑ ab áil leat é ṑéanam?* For this however we can find a simple explanation in such sentences as :—*Caṑ ab áil leat aṡ féacaint ar nṑ nac ṑleagṡac ṑuit a beic aṡat?* Here, if we supply “*aṡur tu*” before “*aṡ féacaint*” the sentence is quite easy. So (Im. 44) *Caṑ ab áil leat aṡ cup ṑo ṑeagṡ-rúin ar cáirṑe?*

- 2°. *ṡarṑuiṡṑar an uile ruṑ i ṑruim ṑuine ṑe ṡliocṡ ṡaeṑeal ṑáṡ féaṑaṑar teacṡ ruar leis* (SG. 54).

This is a *contamination* of two distinct constructions:

- (a) *ṡarṑuiṡṑar . . . ṑáṡ féaṑaṑar* (Compound Relative; antecedent element governed by *ṑe*, relative part by *féaṑaṑar*).
- (b) *ṡarṑuiṡṑar . . . ṡur féaṑaṑar teacṡ ruar leis* (Oblique relative governed by *le* in *leir*). *ṡáinis amac ar an loc an capall ṑob' áilne ṑ'ár leogar mo ṡúil ruam ár.* (br. 33).

- 3°. *ṡá éairṡeann tu ṡac áṑbent ṑá ṑráṡṡar ar an raogal ro ṡu . . .*

This is a *contamination* of—

- (a) . . . *ṑá ṑráṡṡar ar an raogal ro aṡat*, and
- (b) . . . *ṡo ṑráṡṡar ar an raogal ro ṡu.*
- ṑá* goes naturally with *aṡat*, but *ṡo* (or *n-a*)

with **ṬU**. **ṬÁ** (earlier **Ṭ1Á**) was originally used in the sense of **WHEN**, but one can scarcely see a survival of this meaning here.

- 4°. Double, treble, quadruple, quintuple relative construction, may be looked upon as a kind of contamination :—

1ṙ 1AṬ 1ṙ ṭṙéine AṬÁ AṢ ṽéanaṁ na hoibṙe is a blending of the two statements (with dependence in thought of one upon the other) :—

- (a) **1ṙ 1AṬ AṬÁ AṢ ṽéanaṁ na hoibṙe** ; and
(b) **1ṙ 1AṬ 1ṙ ṭṙéine**.

- 5°. The use of **nÁ** and **Aḥ** in type II (b and c) of Identification sentences involves a sort of contamination also.

The sentence :—**Sé muṬ 1ṙ ṙeapṙ ṽuit A ṽéanaṁ nÁ ūul A ḥoṽlaṬ ṽuit féin**, is a blending of—

- (a) **Sé muṬ 1ṙ ṙeapṙa ṽuit A ṽéanaṁ—ūul A ḥoṽlaṬ** ;
and
(b) **níor ṽṙeapṙa ṽuit muṬ A ṽéanṙá nÁ ūul A ḥoṽlaṬ** ;

- 6°. **níl leigear ar an meatlú Aḥ muinntṙ na héipeann ūo ūul AṢur eolur A ḥur ar A ṡcainnt féin aṙír** (SG. 84).

Here of course, if the construction were uniform we should have in the latter part—**ūo ūul, AṢur ūo ḥur eolur** (Subject and Object of verbal expressed [see pp. 147-148]), **ar A ṡcainnt féin aṙír**. In the sentence as it actually occurs there is a reminiscence of some such construction as—**níl leigear . . . Aḥ ṡo nṽéanṙáṬ muinntṙ na héipeann ūul AṢur eolur A ḥur**, etc. Of these two uniform constructions a mixed blend is made, with the above result. It is

needless to say that such constructions are not wrong ; only one must study the psychology of the language in order to appreciate them.

7°. Δ *ḡeabhar* *is* *do* *ḡein* *ḡé an ḡnó*, is a contamination of—*ḡóm mair* *ir* *do* *ḡein* *ḡé é* and Δ *ḡeabhar* *do* *ḡein* *ḡé é*.

8°. *Ṭá áṭar orm tú beir ḡóm mair ir'ṭaoi*, may be looked upon as a contamination of—

(a) *ir áṭar liom tu beir ḡóm mair ir ṭaoi*, and

(b) *cuirpeann ḡé áṭar orm . . .*

B.—Certain other irregularities of expression arise from other causes :—

1°. E.g. in the sentence—

“ *ir cuma nó muc ḡuine ḡan reirṭ.* ”

the words “ *cuma nó* ” have taken on the meaning of “ the same AS.” This is due merely to a change in the collocation of the words. The elementary form of the statement would be—

$$ir\ cuma \left\{ \begin{array}{l} \text{ḡuine ḡan reirṭ} \\ \text{nó muc} \end{array} \right\}$$

where “ *nó* ” has its ordinary meaning. The proverb was originated however for the benefit of the “ *ḡuine ḡan reirṭ*,” and so the language was changed in such a way as to have “ *ḡuine ḡan reirṭ* ” alone as the formal subject ; “ *cuma nó muc* ” then became predicate (not merely *cuma*), and so “ *no* ” developed the meaning of “ AS.”

2°. In a similar way “ *bḡeir aḡur* ” develops the meaning of “ more THAN ” by a change in the collocation of the words. *Do ḡeineadair bḡeir ir a nḡóṭain* = “ They did *more than* enough ” goes back to “ *do*

deineadair a n'óctain **γ b'neir** "they did enough, and more"; when the change is made "**b'neir ir**" lit. "more and," naturally develops into "more *than*."

3°. Cf. the expression "**ionann aḡur**" = the same AS. The sentence—

"**Ir ionann aḡur bār an beata ro**"
goes back to a simple form—

P	S
	$\underbrace{\hspace{10em}}$
Ir ionann an beata ro γ bār	

lit. = This life, *and death*, are the same thing. *But as one wishes to make the statement formally about "this life,"* "**an beata ro**" becomes the subject and the words "**aḡur bār**" go over to the predicate and in so doing "**aḡur**" develops its new meaning. In an analogous way '**aḡur**' developed its meaning of "as" with **cóm**. Notice that the language with "**ionann ir**" is frequently elliptical:—

Táim féiré anoir munab ionann ir riam.
"I'm done for *now if ever* I was"; lit. it means,—
"I'm done for now, *unless NOW AND any other time are the same*" (the insinuation of course being that they are *not* the same, but VERY DIFFERENT.) Here we have an ellipsis of **anoir**: **munab ionann (anoir) ir riam**. With this "**munab ionann**" phrase in this sense there is always such ellipsis. Cf. **Ĉ.S. 19**.—
"**Do dein ré an teagairḡ mar a déanfaḡ duine go raib cōmaēt aḡe, munarb ionann γ na Sḡrībneoirí γ na fairsirínḡ.**" Here we have an ellipsis of **eirean** (or **duine go raib cōmaēt aḡe**)—unless he and the

S. and Ph. were the same ; they were not, but very different. *He* had “power,” *they* had none. So *naḡad a corla go luat anoct munab ionann ir ar-éir*—means *munab ionann anoct ir aréir*,—if to-night and last night are not the same ; I mean them to be very different. In such sentences the phrase often means—as contrasted with. “I’ll go to bed early to-night **THOUGH I DIDN’T** last night.”

- 4°. Somewhat akin to this new meaning developed in a word by a change of position is the phenomenon we have in—*ní fiú biorán ir é*, “it is quite insignificant.” Lit.—it *and a pin* (a pin and it) are not worth (much). The peculiarity is that instead of saying *ní fiú biorán é*, “it (the thing in question) is not worth a pin (a type of insignificance), we put it *and the pin* on the same level, and say that neither (or the combination) is worth much. This peculiarity may in origin be due to the collocation “ *biorán ir é*” in a sentence with *ir ionann*,—*ir ionann biorán ir é*, which is logically almost equivalent to *ní fiú biorán ir é*, the latter however being more vivid and rhetorical. Cf. S. 221. —*níorb fiú leo biorán aḡur anam duine reácar spreim fáḡail ar a leicéiró rin*.

Cf. also the use of *aḡur* in—

beró cor éam air an dá lá ir an fáid a máirpó ré. (The “two days” may be the day on which the thing in question began, and the day of death).

- 5°. We have a somewhat unusual collocation (outside questions) in the proverb—“*An té leir sup cumang fáḡad*.” This of course is equivalent to—*an té sup cumang leir (an áit)*—*fáḡad (ré é)*. It may

have been influenced by *ḡibé*, (*cibé*, *pé*) *leir*
 The collocation was fairly common in early Irish:—
Cach nech leis narb 'áil trina pecad (GM.—ZCP. II, 12)

C.—Besides the cases of ellipsis (explaining change of construction) mentioned in the last chapter, we have other cases which must not be neglected:—

- 1°. Sentences like *ní neart go cup le céile* are elliptical. This one means *ní neart ceart don neart go (nóineam) cup le céile*.

So *ní h-aiḡeantair go h-aoitḡear*.

níor fódḡuirḡí go tḡí iad.

ní caḡlín maḡt go tḡí í.

- 2°. *Ní luḡa ná maḡ a bḡonn don fḡormaḡ aḡe le h-aoinne*. (Im. 26). Such sentences are puzzling to the learner, especially as in English they run “*no more* does he envy any man.” In Irish they are elliptical. The above sentence, with the thought fully expressed would be—*ní luḡa (a bḡonn donnḡ eile uairḡ—this must be supplied from the previous sentence), ná maḡ a bḡonn*, etc.—I.e., The way in which he wants anything else is not less than the way in which he envies any man. Now as we were told previously that he wanted nothing else (but God’s glory), this is equivalent to saying—“*no more* does he envy any man.” With this use of *luḡa* cf. the use of *mḡrḡe* in the phrase *ní mḡrḡe*.

An tḡóic leat an nḡeantair pé báirtḡac? Ní mḡrḡe go nḡeantair. “*Probably not*.” Lit. “that it *will* (rain) is *not more likely* (than that it *won’t*”).

CS.—215.—“*Ní ḡfuaḡar cionntac in-aon nḡ é ḡe rna neitḡ atá aḡaib á cup na leit aḡur ní luḡa ná maḡ a fuaḡar héḡó*.” “*No, nor Herod, neither*.”

i.e. ní luḡa (fuarar-ra cionntaé é) ná mar a fuair héiró.

The sentence preceding the “ ní luḡa ” is negative in form, but it is the *affirmative* form of that sentence that is understood as the subject of the verb ‘ ir ’ in ní luḡa . . . Hence in English ní luḡa frequently appears as No MORE. English takes it in connection with the previous *negative*. MSF. 97.—Níorú féidir don loct faḡáil uiréi. Ní luḡa ná mar ab’féidir don loct faḡáil ar an arán a tugáí d’úinn.

3°. ní fúláir nó is frequently used to express logical (as distinct from physical or moral) necessity. Ní fúláir nó tá tuirre ort tréir an tuirir. You must be tired—not that it is your *duty* to be tired, but it is a logical necessity from the circumstances; it must be *true* that you are tired. The idiom is explained by an ellipsis: there is part of the thought suppressed, as being comparatively unimportant, and in any case not to the point for our purpose. We might here fill in the lacuna thus:—

Ní fúláir [ḡur duine ana láirir éu]

NÓ tá tuirre ort.

i.e., you must be a strong man *or else* you are tired. Then the “ nó ” is kept even when the first part is suppressed. One may say also—ní fúláir nó ḡO b’fuil tuirre ort; here the second alternative is brought under the influence of ní fúláir; two alternative necessities (logical) are spoken of—

(a) ní fúláir (ḡur duine ana láirir éu;) nó—

(b) ḡO b’fuil tuirre ort.

When we say ní fúláir nó ḡO b’fuil tuirre ort we

reject the first and accept the second, keeping however the **nÓ** of the disjunctive proposition.

Some people say (and write) **ní fúláir nÁ go bfuil tuirpe ort**, in imitation of the **nÁ** in type II b. Identification. But this is *false* analogy, as the **nÁ** there is developed naturally before the PREDICATE, while the **nÁ** here would be before the *subject* of **ir**. Nor can it be justified on the ground of changing **nó** to **nÁ** after the negative **ní**. When that is done the **nÁ** has a negative force; here the **nó** has an *affirmative* meaning.

Some people also say—**ní fúláir duit beic tuirpead**, meaning “you must be tired” (*logical* necessity). This is not good. It is better to reserve **ní fúláir do . . .** for obligation, or duty; **ní fúláir nó . . .** for logical necessity; **ní fúláir** alone sometimes expresses logical necessity—**ní fúláir gur duine ana láiror tu**; **ní fúláir tu beic tuirpead**; sometimes obligation, duty—**ní fúláir dul a bairte** but here the action in question is connected in the mind with some responsible agent. **fúláir** here means excess; it is the word **fupóit**, which has gone through the changes, **fupáit** influenced perhaps by the word **fupáit** = ORDER, COMMAND, **fúláir**. **Ní fúláir dom dul a bairte**, therefore, means much the same thing as **ní móir dom dul a bairte**; it is not “excessive” not “a big thing,” not “too much”; it is *demanded* by the circumstances, it is my *duty*,—I *must*. In practice however **ní fúláir** is stronger than **ní móir**.

TBC. 131.—**ba móir an obair do cú cúlaimn é marbú. ní fúláir nó ir fear ana-láiror é.**

S. 121.—**Cearaim fein ná féarfaid Seagán Ceatad**

ná an rásairt a n-aisne do focrú ar don puo eile ac ari reo. nárb fúláir (we may supply—**SO** maib dul amúda ar duine éigin) nÓ so maib an gceallmáint ann.

Cf. TBC.—17.—Ní maic i do éall nÓ níor múnir a gcead so cruinn doo' ceactairib.

n. 43.—Ní fúláir nÓ tá coolaó ort 7 tuirre tréir an lae.

S. 105.—Ceapaim naé foláir nó bíor ar mo meabair puo éigin.

4°. nó so has for a long time been used in the sense of *so = until*. Pedersen, in his "Vergleichende Grammatik der Keltischen Sprachen," B. II, T. I., p. 319, takes the Middle Irish 'noco' to be a development of *na-con* used with the subjunctive after negative sentences. We think it at least equally probable that the use arose, somewhat in the same way as the *nó* in *ní fúláir nó . . .* E.g., one might say—

Dubairt ré so bfanfaó ré ann **SO** bfaḡaó ré bár, nÓ **SO** dtiocfaó duine éigin cun é fuarḡailt. Then, by omission of the first *so* clause—*so bfanfaó ré ann nÓ so . . .* Or again,—*dubairt ré so bfanfaó ré ann nÓ SO dtiocfaó . . .* where *nó so* at first means *or else that*; but this meaning would easily pass into that of *UNTIL*. Cf. n. 137.—*Bí fíor aise so maic so gcaillfead pí an tanam, nÓ SO mbead dooc obair éigin ioir lámáib aici.*

5°. Ná glac páram mar gceall ar t'éirim aise ná ar do gár-cúir, le n-easla so gcuirfeá mí-páram ar dia, 7 SURBÉ dia a tuis tuic pé deas-éiríche

ΑΤΑ ΙΟΝΝΑΤ (Im. 12). Here the clause beginning—*ΔΣΥΡ ΣΥΡΘ Ε . . .* is elliptical: the *ΣΥΡ* is not in construction with *τε νεαγλα* of course, but with some words like *Α ΡΑΘ* understood after *ΔΣΥΡ*. Notice that “*Α ΡΑΘ*” would also be elliptical as in the next example.

6°. *CAO É AN DEIRE A BÉARPAID RINN IN AON ÉOP ΔΣΥΣ Α ΡΑΘ ΣΟ ΒΡΥΛΙΜΙΘ ΕΟΜ ΠΑΙΛΙΓΤΕΑΘ ΕΟΜ ΙΥΑΤ ΡΑ ΙΔ?* (Im. 45). Here something like “*ιρ φίοιρ*” may be supplied after *ΔΣΥΡ*. Or the phrase has been developed out of another context, where *ΔΣΥΡ* was quite regular.

7°. *ΤΑ ΡΥΙΛ ΔΣΑΜ ΑΝΟΙΡ ΣΟ ΒΤΥΙΛΙΡΘ ΜΙΣΕΑΙ ΑΝ Τ-ΑΙΡΣΕΑΘ ΕΟΜ ΜΑΕΑΝΤΑ ΔΣΥΡ ΒΑ ΜΒΑ ΝΑ ΒΕΑΘ ΡΕ ΡΑΓΑΙΤΑ ΡΟΙΜ ΡΕ ΑΙΣΕ* (S. 67). Here after *ΔΣΥΡ* we must supply—*το ετιλλρεαθ ρε ε*. So—*βι ρε ΔΣ ΣΑΙΡΙΘΕ ΕΟΜ ΜΑΙΤ ΔΣΥΡ ΒΑ ΜΒΕΑΘ Α ΕΥΙΡ ΑΙΣΕ*. We must supply—“*το βεαθ ρε*” after *ΔΣΥΡ*.

8°. *ιρτ'οιρθε* = at night. This phrase has probably come into being from the combination “*οε ιο ιρ ο'οιρθε*,” by day” and “by night;” *οε ιο* means by day; and the remainder of the phrase “*ιρτ'οιρθε*” was taken to mean ‘by night’; then the pronunciation, and folk-etymology affected the spelling.

CHAPTER X.

Miscellaneous.

A.—Prepositional pronoun instead of Genitive or Nominative.

1°. Instead of genitive :—

(a) P.H. 156.—ro-shói fuil do chnáim dó = His blood turned to bone.

(b) Im. 20.—*Ṫa mait leir go ṵtiocfaṵ an bár air, 7 go rṣarfaṵ anam le colainn aṭṣe* (that *his* soul should separate from HIS body).

(c) Im. 49.—*Cao a ṵfuil de ṵaoimṵ do meallao 7 sur rṣacaṵ anam a colainn acu san cōinne!*

(d) S. 226.—*Annran do ṵpir ar an ṵpoirṵne acu.* THEIR patience.

(e) ĆS. 249.—*Má fanann rṵ ar mo ṵriaṵar ir fíor-ṵeirṣiobuil aṣam rṵ fearṵa.*

(f) ĆS. 268.—*1 ṵreo go mbeaṵ rṵ inṵur ṣelann aṣ an roṵur.* (children OF LIGHT).

(g) ĆS. 270.—*Sṵ a beit inṵur nṵeirṣiobuil aṣamra* (MY disciples).

(h) *Do neapṵiṣ ré ainmianta acu* (Ser. 179).

(i) S. 13.—“*ní fuláir nó ní hé reo an céao uair aṣat* (your first time) *aṣ aipeaṵtaint teaṵt táirri rṵṵo.*”

2°. Instead of nominative :—

(a) Im. 21—*An fáro ir beo ar an raogal ro ṵo.*

(b) S. 73—*Do ṵubaiṣ 7 do ṣormaṣ aṭṣe.*

(c) Im. 17—*Nuair a ṣabann don muo beaṣ 'nár ṣcoinnṵ tuiteann an luṣ ar an laṣ aṣaṵnn lāiṵreaṵ* (WE collapse).

B.—

Introductory “*ṵá.*”

In English we say—“A man who had several sons was dying.” This sudden way of presenting several facts in one

sentence is not consonant with Irish clearness of expression. The Irish will be—*Óí fear ann, 7 Óí cúigeap nó reireap mac aige, 7 Óí sé ag tuit éun báir.*

Similarly—"Some resign themselves, but with some exception. Some also at the first offer all,"—will in Irish have this introductory *τá*:—(Im. 175) *τá daoine agur tréigir ríad iad féin, ac puinnnte beas éigin. Tá daoine eile agur tuigir ríad uata gac don ruo iotozac bára.*

So—"Some people would despise riches out of sheer pride" will in Irish be—*τá daoine, 7 le neart uabair, ní cuirfóir ruim i raióbhear* (Ser. 147).

Again—"Some people would like to satisfy God and at the same time they would wish to satisfy the world too," will in Irish be—"τá daoine 7 ba maic leo Dia do fáram, 7 ra n-am gcéadna ba maic leo an raogal do fáram, leir." (Ser. 147).

Exercise LXX.

Introductory "τá."

- 1°. Many people *make it more their study*¹ to *know*² than to live well.
- 2°. Some suffer great temptations in the beginning of their conversion, and some in the end.
- 3°. Many secretly seek *themselves*³ in what they do, and are not sensible of it.
- 4°. Many are found to desire *contemplation*⁴; but they care not to practise those things which are required thereunto.
- 5°. Some are carried by a zeal of love towards these or those with greater affection, but the affection is rather human than divine.

1. 1p mó acu.
(emphatic).

2. Eolur a épuinnú.
3. Olúit-máctnaim a óéanam.

4. A toir féin

- 6°. When some people are preparing themselves for a noble action they feel all the greater inclination to selfishness.
- 7°. Many seek to fly temptations *and fall*¹ the more greivously into them.
8. I observed that some of the lads possessed *ability*² and *clearness of judgment*³ and *mental capacity*⁴ beyond the *common*,⁵—in some cases, far beyond *it*.⁶
- 9°. Some people are never satisfied unless they see a chance of getting some of other people's property.
- 10°. A certain class of people are always looking out for an opportunity of self-aggrandisement.
- 11°. Some people, out of sheer pride, would fast from food *till they died*.⁷

C.—*Súir* with the verb *ir* after *ir minic* :—

We should naturally expect the *direct* temporal relative clause (instead of oblique) after *ir minic*. As a matter of fact this is the form which is used *with all verbs, except ir*. E.g.,

ir minic a tásad an glaoðac ola i lár na h-oirde.

But when we emphasise the words “ *i lár na h-oirde* ” by bringing them forward in the sentence by means of the verb “ *ir*,” they will be preceded by *súir* :—

1°. *ir minic súir i lár na h-oirde a tásad an glaoðac ola* (MSF. 139).

So—*ir minic a òein ré an clear ran i lár an lae.*

But—2°. *ir minic súir i lár a lae a òein ré an clear ran.*

Sometimes we meet an apparent exception :—

Im. 227.—*ir minic so dtagann ceann-ré oim féin 7 so taraim le náipe mar gheall ar mé beic côm fuar ionam féin, 7 côm beas gráð òuit.* This we can easily explain by an

1. Use *ir amlaib*. 2. *Óim aigne*. 3. *Solur breiteamntair*.
4. *Cúil-féic*. 5. *coitiantaict*. 6. Repeat noun. 7. *So báir*.

ellipsis of “*ḁ ḡáimigeann*” or some such words after *ir minic*.

3°. *Ir minic suib ḁr na Críostaitóirib ir fearr ḁ ḁasair na críoblóirib ir truíme* (Ser. 52).

Exercise LXXI.

“*ir minic suir . . .*”

- 1°. We like to think and discourse on the things that please us well, but oftentimes that is a vain and foolish *proceeding*.¹
- 2°. Such is our weakness that we often *more readily*² believe and speak of another that which is evil than that which is good.
- 3°. I have often been in company and would prefer that I had not, and often talking and had rather I had been silent.
- 4°. Oftentimes we had more *sanctity*³ the first day of our *conversion*⁴ than we find ourselves possessed of after many years spent in *the profession of piety*.⁵
- 5°. Oftentimes we prefer what is hurtful, and reject what is beneficial.
- 6°. A man often feels *late at night*⁶ that he has the capacity for doing quite a lot of work.
- 7°. *Least said*⁷ is frequently soonest mended.
- 8°. People say—“*the more*⁷ *the merrier*,” but it is often “*the more*⁷ *the sadder*.”
- 9°. A merry evening frequently makes a sad morning.
- 10°. Oftentimes *the longer*⁷ a man is in a certain place the more he wishes that he had never gone there.

1. Snó. 2. Táirge linn. 3. Beannuigítead. 4. Use

ompuit ḁr Óia. 5. Sairim cráibtead. 6. Emphatic. 7. Put
the “*ḁḁ*” clause *before* *suir*.

D.—Accusative of Specification :—

We have already seen that in Old Irish there was a difficulty about expressing the genitive of the relative. Sentences like—

(a) *intí as éirt iress*

(b) *réte ní réid a mbrith*

show that sometimes, as in (a), the *relative* was expressed and the *genitive* relation left to be inferred from the context; at other times, as in (b), that the genitive (of the *personal* pronoun) was expressed, and the *relative* nature of the sentence left to inference. We have also seen that modern Irish has simplified the problem by using a special form of relative, and showing the genitive relation by the genitive of the personal pronoun. The sentence (a) e.g., is expressed in modern Irish thus—

(c) *an té gur las a cperveam.*

But there is another very common way of expressing the thought—

(d) *an té ir las cperveam.*

This is sometimes equiparated with the Old Irish construction, but wrongly. The form of the word “iress” in the Old Irish sentence shows that it is nom.; the only satisfactory explanation of (d) is to say that *cperveam* is *accusative* of respect, or specification. It points out the thing *in respect of which* the person is said to be weak. The construction occurs also with comparative and superlative adjectives :—

(e) *ní raib duine ba mó áctas ná niam.*

(f) *An té ir luḡa eolas ir é ir mó cailinn.*

In Old Irish the accusative was used after (a) the equative form of the adjective :—sonartaidir *slébe* “*cóm láirir le rleirte*”; and (b) after certain positive adjectives :—*bá tualang cách FORCITAL alaili* “*o’féadofaḡ ḡac doinne mūineadō a céile (a céile do mūineadō)*. The construction has spread considerably in modern Irish.

express other relations as well. So—*ḡac n-oiríche*. The accusative of space occurs in such sentences as—

(a) *Do ḡluair pé an bóear ó tuair*

(b) *Óiméig pé an cnoc ruair*

(c) *Do ḡluair an deatac an rímné amac*

(d) *Comáineamar linn iad Óallḡeall na Saileac ruair*
(MSF. 77).

Exercise LXXIII.

(Accusative of Space and Time.)

- 1°. There they were in front of me—horses and dogs, men and attendants; all of them proceeding along the roads towards the north-east.
- 2°. Just as I reached the shore the boat left the harbour.
- 3°. They proceeded along the road in a south-westerly direction *towards*¹ Kincora.
- 4°. He kept watch so carefully that not even A² crow could have come down the hill unknown to him.
- 5°. When he was going out OF³ the door, she remarked—
“upon my word it’s hard to satisfy some people.”
- 6°. Is that your mother that I see coming up the field?
- 7°. I remained a day and a night, and thought that was quite enough.
- 8°. I had been there a whole week before I *even*⁴ thought of writing to you.
- 9°. *I fancied*⁵ I heard a child’s voice going out the chimney.
- 10°. After meeting the poor man *I proceeded on my way*⁶ along the western road.

1. *pé óém*.

2. Use the vivid *definite* article.

3. Accusative.

4. *inaon éor*.

5. *Do fámluigear*.

6. *éiomáinear liom*.

F.—**Ab** not inserted after **ṡur** before a predicate beginning with a vowel—

The rule is generally given that in dependent 'ir' sentences **ab** is inserted after **ṡur**, when the predicate begins with a vowel. This rule is by no means universal. We find the **ab** NOT inserted :—

- (a) With verbal noun phrases beginning with a pronoun :
 n. 251.—**Ṣuḃar** **féin** **ṡur** **í** **ḡoiméad** **annro** **ba** **ceairt**.
- (b) With prepositional pronouns beginning with a vowel :
mar **ó'eab** **ṡur** **ORĊabí** **rí** **as** **féacaint**.
- (c) With prepositional phrases beginning with a vowel :
Ṣ'admuigeadar **ṡur** **AR** **niadán** **a** **bí** **a** **buidéacair** **acu** **Ṣia** **do** **ṡabairt** **an** **ṡabairtair** **rin** **ṡóib**. But see sentence 3°, p. 212.
- (d) With adverbs, beginning with a vowel :—
S. 78.—**Ḳeapair** **lárreac** **ṡur** **amuso** **a** **bí** **rí**, **ṡ** **do** **leanair** **í**.
- (e) Even with ordinary nouns, beginning with a vowel :
S. 77.—**na** **bí** **'á** **leogaint** **ort** **ṡur** **amadán** **tu**, **mar** **ní** **neab**.—**mar** **ṡur** **obair** **í** **nae** **féoir** **a** **óéanam**.

Especially when the following syllable contains a *labial* (as in the last two examples) there seems to be a preference for OMITTING **ab**. Also in the first four cases the general tendency is perhaps in favour of the OMISSION.

G.—Aspiration after the genitive **a** independently of the gender and number of the noun to which it logically refers :—

It has been noted already that proleptic **a** causes aspiration independently of the gender and number of the noun to which

it logically refers. The usage is not confined to *proleptic* Δ :—

- 1°. $\text{Bí cuirp na mban ir na leanb aici } \Delta \text{ cáiteam irteasó ar an t- π áí ξ (ll. 338).$
- 2°. $\text{Tá poinnt neite a ξ am 'Á tábairt fé n π eara le déirdeannaí ξ (ll. 313).$
- 3°. $\text{Tá an p π unann aici } \Delta \text{ céan ξ al.}$
- 4°. $\text{Ir í (an éa ξ cóir) atá acu } \Delta \text{ déanaí π íam (S ξ . 93).$
- 5°. $\text{Fuar π fé ra teampul daoine } \gamma \text{ ba acu 'Á díol } \gamma \text{ caoipe } \gamma \text{ colúir (C ξ S. 228).$
- 6°. $\text{Do éireo a lán daoine in a ainm nuair a consac π ad π ar na mírbúit π i a bí a ξ e 'Á déanaí π í (C ξ S. 228).$

It is difficult to explain this construction. The following considerations may be of use :—

- (a) In enumerations the attention is sometimes fixed on the individuals. Hence such usages as π í Δ apall. This would explain aspiration with plurals.
- (b) With 2° above we may compare the sentence with proleptic Δ :— $\text{Tá fé } \Delta \text{ tábairt fé n π eara a ξ am le déirdeannaí ξ poinnt neite do beic bun of cionn le céile ann π o.}$

Some have maintained that Δ here (and in 2° above) is equivalent to DO, comparing such sentences as— $\text{Ir iom π a pompla do féa π aimí π DO tábairt anuap.}$ But this is an entirely different construction, *and equally common in modern Irish*. To confuse them is to show complete lack of appreciation of the point at issue. The modern Irish— $\text{Ir mó pompla o'féa π aimí π } \Delta \text{ tábairt anuap.}$ is, even to the tyro, quite different from— $\text{tá a lán pomplaí a ξ ainn } \Delta \text{ tábairt anuap.}$

- (c) Generalisation of one form frequently takes place :—

1°. E.g., “ir” is now used for all three persons, and

both numbers, though originally it is 3RD person SING.

- 2°. *Διρίρ*—originally only of 3rd person sing. masc. is now used of all persons, both numbers, and both genders. In Middle Irish the 2nd pers. sing. form was frequently used in a general sense (*doridisi*).
- 3°. It seems likely that the form *fé n-deara* is due (in its construction with *taobair*) to a 3rd pers. sing. masc. form—*cuḡad an léigtheoir fé n-aipe*. In this theory *fé n'-aipe* became *fé n-deara*, and was used for both numbers and genders, and all three persons.
- 4°. That “a” aspirates where the noun is feminine may be explained on the principle that one is thinking of THE THING rather than of THE NAME of the thing. In such cases the masculine is naturally used (inasmuch as we have no neuter at present). De facto the “a” is probably often neuter. For the masculine use, cf. *ir bpeas an áit é. Cad é an ruid é ruid éall?* (*when we don't know what it is*).

H.—Sense Constructions :—

- (a) *Dob'uarat an treirear iad* (TBC. 2).

Ordinarily *treirear* is a masculine noun. Here, when referring to females, natural gender is made subservient to sex, *treirear* being treated as if it were feminine. This is “sense construction.”

- (b) *Da ROḡa uim cōnnuidé ar an rasoḡal ro 7 turá am'poḡair nā reilb na bplaitéar a o'fásáil san tu* (Im. 232).

Here again we have sense construction, the word *nā* following *roḡa* because *roḡa* is equivalent to the comparative *reair*.

- (c) *Δ Cóm.* When addressing a nun of this name we treat the word as if it were a feminine. So such invocations as “*Δ Šólár na n-óobrónae*” in the Litany of the B.V.M., can be explained as instances of “sense construction.” They can also be explained of course, on the *phrase-noun* principle. In our opinion “*Δ řólár*” is much better in such cases than “*Δ řóláir.*” So—*Δ ċumann mo ċléib ar Δ řéitċean marcaiae* (FS., V., 28). “*Eiblin Δ řún*” (heard in Ballyvourney) not *Δ řúin* (as frequently sung). In any case řún was *originally* feminine.

I.—Absolute Constructions.

Different cases have been used *absolutely* in the different Indo-Germanic Languages. Latin used the ablative; Greek the genitive, and occasionally the accusative; Sanskrit the locative, and sometimes the instrumental or the genitive; Old English the dative; Modern English the nominative. In various instances Irish uses the nominative form, where we might have expected a genitive, dative, or accusative, or where the nom. is “out of construction.” We may look upon these as instances of absolute construction:—

- (a) *Īi řear ann ġ Ē ar leat-řúil.*
Δsur Ē Δř řáð na cainnte řin ċáinig tuine ċun
uaċtaráin na řinařóige.
- (b) *Ní řiú iad Ē: Ní řiú řřúing an leabhar řan.* řiú was originally a substantive here and followed by the genitive. The genitive actually occurs as late as Keating:—*Ēařřaio an Caerap 'r řo řiú an říoe ĩńóir* (K.P. VIII, 329). Even at present in such expressions as *ní řaib řiú na mbřóř* *uirċ* the genitive is usual.
- (c) In phrase nouns:—*ċoirř (an řaioġřeas řo*
leir Δ ġeit aige); ċun (an obair Δ řéanaĩ); in some places *obair* is not inflected here.

(d) *Ua móir an t-uachtár é, an t-é a círeab é.*

(e) With proleptic *a*, including *oá* :—

Uí ionghna oim a luiḡeab a lúḡeab a bí aḡe.

O'fannair liom, oá méir oeiṡneas a bí oir.

Oá fēabair RÍ, bíonn oioé-oime éḡin ar a tí.

Oá luiḡeab é tū, ní leab tu !

(f) Certain words, now used mostly in prepositional sense :—

iomṡúra (concerning) ; *oáṡa*, *oála* (concerning), Mid. Ir. *imm dala* ; *cum* (*Kudsmen : L. *ca-cumen*, but now usually held to be an unstressed form of the noun *toiám*) ; *timceall*, *taob leir*, *toirḡ* (cf. do *thoisg na h-inghiona* [Z.C.P. II. 142]).

(g) *fēacaint* in the sense “ to see ” (purpose) :—

Uo euaḡar irteaḡ fēacaint cia bí ann.

(h) *Ráó*, in the elliptical phrase “ *ḡ a ráó* ” :—

Uí ionghna oim ḡ a ráó ḡo nḡeairá a leiréir.

(i) In such cases as *ar nḡóḡḡ*, *ar nḡoin* ; the introductory *a leiréir* *reo*.

(l) In phrases like *ar táinig ḡaḡ ní an líoii oḡ ḡeallab ?* (See p. 160).

L.—The Subjunctive Mood.

There are five main uses of the Subjunctive in modern Irish :

1°. The Subjunctive of purpose :—

(a) *Raḡab ann ḡo ḡficeab é.*

b) *Ir euiḡe oḡ cupeab ann é, cun ḡo nḡeimeab ré oíceall ar fíotṡáin a ḡeanaḡ eatorṡa.*

The conditional, however, is usual with *ionnur*, *iotreo*, *irḡe*, etc., possibly on the analogy of consecutive clauses introduced by these words. The conditional of *tá* is frequently used in cases where

the subjunctive of other verbs would be normal. The reason is that the form generally known as the conditional of *τá* is in reality the old past subjunctive, just as the future forms *beir*, *bear*, *beir* (with *short* vowels) go back to the old present subjunctive (Bergin, *Ériu*, Vol. 2, pt. I, p. 46). It would only cause confusion, however, in the modern Grammar, to refer the *subjunctive* uses of these forms to a paradigm other than that of the *future* or *conditional*.

2°. The *optative* Subjunctive :—

- (a) *Ṣo mbeannuigir* *Ṭia* *ṁuit*.
- (b) *Ṣo bfeoirir* *Ṭia* *oiminn*.
- (c) *Ṣo scuitighear* *do* *raoear* *leat*.
- (d) *Ṣo raib* *maid* *asat*.
- (e) *Ṣurab* *amlair* *ṁuit*, etc.

3°. The Subjunctive of *indefinite time* :—

- (a) *Fan* *Ṣo* *ṁasat-ra*.
- (b) *Ná* *labair* *cun* *Ṣo* *labairtear* *leat*.
- (c) *Dubairt* *ré* *Ṣo* *noéanfa* *ré* *a* *óiceall* *ar* *iad* *a* *coiméad* *riar* *cun* *Ṣo* *ṁasat* *an* *congnam*.
- (d) *Sar* *a* *noiribead* *níor* *ria* *ó* *aimir* *an* *Coláiríoe* (MSF. 108).

4°. The Subjunctive with *Ṭá* :—

- (a) *Ṭá* *ṁeigead* *ré* *ann* *do* *cuirfí* *pionór* *air*.
- (b) *Ṭá* *ṁeigead* *an* *lá* *dob'* *áluinn* *an* *rgeal* *é*.

In modern Irish only the PAST subjunctive is used with this word. The *present* was quite common in early Irish. The subjunctive of *τá* is not usual. (See under 1°). The conditional is used instead :—

Ṭá *mbeinn-re* *io'cár* *ir* *Ṣo* *nár* *do* *maṣaimn-re*.

5°. With *muna*, to express uncertainty, or indefiniteness.

Outside these cases of course the indicative is used :

(a) *Muna* *ṭṭiṡiṛṑ* *ré* *ir* *boḃṭ* *an* *rṡéal* *é*.

The conditional, future, or habitual present of *ṭá* are used instead of the Subjunctive (See under 1°) :—

(b) *Muna* *mbeaḃ* *ré* *ann* *ir* *ṭeann* *a* *laḃṛṛaínn*-*ré*.

Notice the difference between :—

(c) *Muna* *ṛaib* *ré* *ann* (supposes his absence a fact) *ṑo* *ḃeapap-rá* *ṡo* *bṛeaca* *é*.

(d) *Ṭá* *mbeaḃ* *ná* *beaḃ* *ré* *ann* (supposes his presence) *cionnup* *ṑo* *ḃíṛínn* *é* ?

Similarly (e) *má* *bí* *ré* *ann* (he *was*) *ṑo* *ḃonnaic* *ré* *an* *ṛaḃḃap* (he did).

(f) *Ṭá* *mbeaḃ* *ré* *ann* (he *wasn't*) *ṑo* *ḃíṛeaḃ* *ré* *an* *ṛaḃḃap* (he didn't).

The subjunctive of the copula with *ro-* is now used as a dependent form for the present indicative—*ṑeir* *ré* *ṡuRḃ* *é* *Cṛíorṭ* *é*. It is also used as a subjunctive of course :—*ṡupḃ* *amṭaib* *ḃuit* ; and, without *ro*,—*ṡo* *mbea* *hé* *ḃuit* (Ulster).

Exercise LXXIV.

1°. Let us go into the neighbouring towns and cities that I may preach there also ; for to this purpose I am come.

2°. No man can enter into the house of a strong man and rob him of his goods unless he first bind the strong man.

3°. Wheresoever you shall enter into an house, there abide until you leave that place.

4°. I say to thee thou shalt not go out thence until thou pay the very last *mite*.¹

- 5°. Unless you shall do penance you shall all likewise perish.
- 6°. Let it alone this year until I dig about it and dung it.
- 7°. Send Lazarus that he may dip the tip of his finger in water to cool my tongue.
- 8°. Where is the guest chamber where I may eat the Pasch with My disciples ?
- 9°. If you did believe Moses you would perhaps believe Me also.
- 10°. Except you eat the flesh of the Son of Man and drink His blood you shall not have life in you.
- 11°. If I wash thee not thou shalt have no part with Me.
- 12°. As the branch cannot bear fruit of itself unless it abide in the vine so neither can you unless you abide in Me.
- 13°. If I go not the Paraclete will not come to you.
- 14°. Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.
- 15°. Who is he, Lord, that I may believe in Him ?

CHAPTER XI.

Active, Passive, Autonomous, and $\tau\acute{\alpha}$ Constructions.

So many mistakes have occurred, even in print, in the use (or abuse) of the forms coming under this heading, that we think it necessary to give here a bird's-eye view of the whole matter. The chief cause of the blundering was that people failed to distinguish between circumstances in which there was direct reference to the *action*, and those in which the reference was, not to the action, but to *a state of affairs previous or subsequent to the action*.

The action " $\sigma\rho\epsilon\alpha\iota\tau\epsilon$."

Present Tense.—A. Direct reference to the action:—

I Habitual:—

(a) *Absolute*:—

1°. *Active*:— $\sigma\rho\epsilon\gamma\lambda\alpha\eta\eta$ $\nu\alpha\iota\eta\epsilon$ $\acute{\alpha}\mu\iota\tau\epsilon$ $\eta\alpha$ $\nu\acute{o}\iota\pi\rho\epsilon$ $\acute{\alpha}\rho$
 Δ $\eta\sigma\epsilon\tau$ Δ $\epsilon\lambda\omicron\varsigma$.

2°. *Passive and Autonomous*:— $\sigma\rho\epsilon\alpha\iota\tau\epsilon\alpha\rho$ $\eta\alpha$ $\nu\acute{o}\iota\pi\rho\epsilon$
 $\acute{\alpha}\rho$ Δ $\eta\text{-}\sigma\epsilon\tau$ Δ $\epsilon\lambda\omicron\varsigma$.

(b) *Contemporaneous*:—

1°. *Active*:— $\nu\iota\omicron\eta\eta$ $\rho\acute{\epsilon}$ $\xi\acute{\alpha}$ $\eta\text{-}\sigma\rho\epsilon\alpha\iota\tau\epsilon$ γ $\rho\iota\eta\eta$ $\acute{\alpha}\varsigma$
 $\tau\epsilon\acute{\alpha}\epsilon\tau$.

2°. *Passive*:— $\nu\iota\omicron$ $\rho\iota\acute{\alpha}\nu$ $\nu\acute{\alpha}$ $\eta\text{-}\sigma\rho\epsilon\alpha\iota\tau\epsilon$ γ $\rho\iota\eta\eta$ $\acute{\alpha}\varsigma$
 $\tau\epsilon\acute{\alpha}\epsilon\tau$.

3°. *Autonomous*:— $\nu\iota\tau\epsilon\alpha\rho$ $\xi\acute{\alpha}$ $\eta\text{-}\sigma\rho\epsilon\alpha\iota\tau\epsilon$ γ $\rho\iota\eta\eta$
 $\acute{\alpha}\varsigma$ $\tau\epsilon\acute{\alpha}\epsilon\tau$.

II Actual:—

1°. *Active*:— $\tau\acute{\alpha}$ $\rho\acute{\epsilon}$ $\xi\acute{\alpha}$ $\eta\text{-}\sigma\rho\epsilon\alpha\iota\tau\epsilon$ $\acute{\alpha}\nu\omicron\iota\rho$.

2°. *Passive*:— $\tau\acute{\alpha}\iota\omicron$ $\rho\iota\acute{\alpha}\nu$ $\nu\acute{\alpha}$ $\eta\text{-}\sigma\rho\epsilon\alpha\iota\tau\epsilon$ $\acute{\alpha}\nu\omicron\iota\rho$.

3°. *Autonomous*:— $\tau\acute{\alpha}\tau\epsilon\alpha\rho$ $\xi\acute{\alpha}$ $\eta\text{-}\sigma\rho\epsilon\alpha\iota\tau\epsilon$ $\acute{\alpha}\nu\omicron\iota\rho$.

B. Direct reference to previous or subsequent state :—

(a) Habitual :—

1°. *Bíod* *riab* *ar* *oipeilte* *ón-a* *8* *go* *oí* *a* *9* (subsequent state).

2°. *Ní* *bíod* *riab* *ar* *oipeilte* *roim* *a* *8* (previous state).

(b) Actual :—

1°. *Táid* *riab* *ar* *oipeilte* *anoir* (subsequent state).

2°. *Níl* *pé* *a* *noct* *fór* ; *níid* *riab* *ar* *oipeilte* *fór* (previous state).

Imperfect Tense.—A. Direct reference to *action* :—(a) *Absolute* :—

1°. *Active* :—*O'orlaod* *pé* *ar* *a* *8* *a* *éios* *iaod*.

2°. *Passive and Autonomous* :—*Do* *n-oipeilte* *ar* *a* *8* *a* *éios* *iaod*.

(b) *Contemporaneous* —

1°. *Active* :—*Do* *bíod* *pé* *šá* *n-oipeilte* *7* *rinn* *as* *teáct*.

2°. *Passive* :—*Do* *bíod* *oá* *n-oipeilte* *7* *rinn* *as* *teáct*.

3°. *Autonomous* :—*Do* *bíte* *šá* *n-oipeilte* *7* *rinn* *as* *teáct*.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní* *bíod* *ar* *oipeilte* *roim* *a* *n-oct*.

(b) *Subsequent* :—*Ní* *bimír-ne* *ann* *go* *oí* *8.15*, *7* *oá* *bpiš* *rín* *do* *bíod* *ar* *oipeilte* *roimainn*.

Past Tense :—A.—Direct reference to Action :—

(a) *Absolute* :—

1°. *Active* :—*O'orail* *pé* *ar* *a* *8* *a* *éios* *iaod*.

2°. *P. and A.* :—*Do* *n-orlaod* *ar* *a* *8* *a* *éios* *iaod*.

(b) *Contemporaneous* :—1°. *Active* :—*Bí ré ŠĀ n-orcailt 7 rinn as teáct.*2°. *Passive* :—*Bíodar ŮĀ n-orcailt 7 rinn as teáct.*3°. *Auton.* :—*Bítear ŠĀ n-orcailt 7 rinn as teáct.*

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní raibadar ar orcailt ar a 7 a élog.*(b) *Subsequent* :—*Níor rpoirreamar-ne an áit go dtí 8.15 7 dá bpiš rin bíodar ar orcailt pómainn.***Future Tense.**—A.—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*Orclócarò ré ar a 8 a élog 1ao.*2°. *Pass. and Aut.* :—*Orclófar ar a 8 a élog 1ao.*(b) *Contemporaneous* :—1°. *Active* :—*Beirò ré ŠĀ n-orcailt 7 rinn as teáct.*2°. *Passive* :—*Beirò riao ŮĀ n-orcailt 7 rinn as teáct.*3°. *Aut.* :—*Beirar ŠĀ n-orcailt 7 rinn as teáct.*

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní beirò riao ar orcailt poim a hoct.*(b) *Subsequent* :—*Má'r purò ná rpoirream-na an áit go dtí 8.15 beirò riao ar orcailt pómainn.***Conditional and Subjunctive** :—A.—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*DĀ n-orclaoò ré ar a 8 1ao, o'féadofao na daoine go léir beir ipciš um 8.30.*

2°. *Pass. and Aut.* :—Dá n-*orcaillí* ar a 8 iad, *o'féadfaid na daoine go léir beic iatig um* 8.30.

(b) *Contemporaneous* :—

1°. *Act.* :—Dá mbeidí *pé* *śá* n-*orcaillt* 7 rinn *aś* *teađt* do *đipimír é*.

2°. *Pass.* :—Dá mbeidí *dá* n-*orcaillt* 7 rinn *aś* *teađt* do *đipimír an dđipređir*.

3°. *Aut.* :—Dá mbeidí *śá* n-*orcaillt* 7 rinn *aś* *teađt* *o'féadfaimír* *tut* *ipteađ* *laidreáđ*.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—Dá mbeidí ar *orcaillt* ar a 7

(b) *Subsequent* :—Dá mbeidí ar *orcaillt* go *ti* a 10 . . .

Imperative.—A.—Direct reference to Action :—

(a) *Absolute* :—

1°. *Active* :—*Orclađ* *pé* ar a 8 iad.

2°. *Pass. and Aut.* :—*Orcailltear* ar a 8 iad.

(b) *Contemporaneous* :—

1°. *Active* :—*Điođ* *pé* *śá* n-*orcaillt* 7 rinn *aś* *teađt*.

2°. *Passive* :—*Điođ* *dá* n-*orcaillt* 7 rinn *aś* *teađt*.

3°. *Aut.* :—*Đitear* *śá* n-*orcaillt* 7 rinn *aś* *teađt*.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Đá* *Điođ* ar *orcaillt* *aśat* *Đoin* a 8 a *đloś*.

(b) *Subsequent* :—*Điođ* ar *orcaillt* *aśat* go *ti* a 10 a *đloś*.

Verbal Noun Forms :—A.—Direct reference to action :—

(a) *Absolute :—*

Órúigítear (indic.), do n-	} 1°. <i>Active :—</i> ÓÓ na bóipre
Órúigí, do n-órúigeadó,	
Órúófar, dá n-órúigí	
Órúigítear (imper.)	
	2°. <i>Passive :—</i> Na bóipre
	Ó'fórcailt ar a s a éioḡ
	(See p. 152).

Órúigítear, etc.	} (b) <i>Contemporaneous :—</i>
	1°. <i>Active :—</i> ÓÓ beir ḡa n-órcailt 7 rinn aḡ
	teact.
	2°. <i>Pass. :—</i> Na a beir dá n-órcailt 7 rinn aḡ
	teact.

B.—Direct reference to previous or subsequent state :—

Órúigítear, etc.	} (a) <i>Previous :—</i> ÓÓ ḡan na a beir ar órcailt aise
	(b) <i>Subsequent :—</i> ÓÓ na a beir ar órcailt aise ḡo
	óí a io.

The Action “*múineadó.*”

Present Indicative :—A.—Direct reference to action :—

I. Habitual :—

(a) *Absolute :—*

1°. *Active :—*Múineann Seán an ḡaeóilḡ ḡo maí.

2°. *Pass and Aut. :—*Múinteair an ḡaeóilḡ ḡo maí i pcoil Seáin.

(b) *Contemporaneous :—*

1°. *Active :—*Bíonn peiréan aḡ múineadó na ḡaeóilḡe nuair ip é an béalra a bíonn dá múineadó aḡ múinteoirib eile.

2°. *Pass. :—*Bíonn an ḡaeóilḡ dá múineadó aise rin nuair . . .

3°. *Aut.* :—*Bítear* *as* *múineadh* *na* *ḡaeóilse* *ra*
reoil *rin* *nuaib* . . . *i* *reoilteannaib* *eile*.

II. Actual :—

1°. *Active* :—*Tá* *ré* *ḡá* *múineadh* *anoir*.

2°. *Pass.* :—*Tá* *rí* *ḡá* *múineadh* *anoir*.

3°. *Aut.* :—*Tá* *tar* *ḡá* *múineadh* *anoir*.

B.—Direct reference to previous or subsequent state :—

(a) Habitual :—

Previous :—*Ní* *bíonn* *an* *ceol* *múinte* *ai* *se* *nuaib*
a *ḡasaim-re*.

Subsequent :—*Bíonn* *ré* *múinte* *ai* *se* *um* *a* *io* *a*
ctos. *Ní* *bímpe* *ann* *rar* *a* *mbíonn* *ré* *múinte* *ai* *se*.

(b) Actual :—

Previous state :—*Níl* *ré* *múinte* *fó* *r* *ai* *se*.

Subsequent state :—*Tá* *ré* *múinte* *ai* *se* *ceana*.

N.B.—In dealing with the state of affairs previous or subsequent to an action which, like *múineadh*, takes some time, one must use more definite expressions, if one wishes to allude clearly to the state previous or subsequent to the *inception* of the act.

Imperfect Indicative—A.—Direct reference to action :—

a) Absolute :—

1°. *Active* :—*Do* *múineadh* *Seán* *an* *ḡaeóil* *so*
maic.

2°. *Pass. and Aut.* :—*Do* *múintí* *an* *ḡaeóil* *so*
maic *ra* *reoil* *rin* *fa* *o*.

(b) Contemporaneous :—

1°. *Act.* :—*Do* *bíod* *Seán* *as* *múineadh* *na* *ḡaeóil* *se*
nuaib *a* *ḡéiginn-re* *irteal* *anuaib*.

2°. *Passive* :—**Do bíodh an tSaeoiligh dá múineadh** ra rcoit rin nuair a b'é an bÉarla a bíodh dá múineadh i rcoiteanaib eile.

3°. *Aut.* :—**Do bíodh as múineadh na tSaeoiligh** annro nuair abé an bÉarla a bíodh ar riúbal i rcoiteanaib eile.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—**ní bíodh an ceacht muinte** aise go dtí a 10 a éilog.

If one wishes to refer to a state previous to the *inception* of the act one must say :—**ní bíodh torthuighce ar an múineadh aise** roimh a 9 a éilog.

(b) *Subsequent* :—**Níor d'eaighar irthead go dtí 10.30,** 7 dá b'ígh rin bíor ród-déirdeanae do'n ceacht, bíodh ré muinte an uair úd aise um a deic a éilog. Here again if the state in question is subsequent to the inception (not the completion) of the act one says :—**bíodh torthuighce ar an múineadh aise** ar a 9 a éilog.

Past Indicative—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**Do muint Seán ceacht maith inoé.**

2°. *Pass. and Aut.* :—**Do múineadh ceacht maith** annro inoim muidarbh ionann ir inoé.

(b) *Contemporaneous* :—

1°. *Active* :—**Bí Seán as múineadh na tSaeoiligh** nuair a éuaðar-ra irthead.

2°. *Pass.* :—**Bí an tSaeoiligh dá múineadh aise** nuair a éuaðar-ra irthead.

3°. *Aut.* :—**Do bídear as múineadh na Saeóilge nuair a cuadharrar irteadh.**

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní raib tornuighe ar an múineadh aige ar 8.30.**

Previous to completion :—**ní raib an ceacht múinte aige as ceathramhad cum a deic.**

(b) *Subsequent to inception* :—**Nuair a bí tornuighe ar an múineadh aige táinig an eigríe irteadh.**

Subsequent to completion :—**Níor táinig an eigríe go dtí go raib an ceacht múinte as Seán.**

Future Indicative :—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**múinpró ré ceacht maid inniu, le congnam Dé.**

2°. *Passive and Aut.* :—**múinfar ceacht maid inniu má múineadh riam é.**

(b) *Contemporaneous* :—

1°. *Active* :—**beiró ré as múineadh na Saeóilge nuair a raismíó irteadh.**

2°. *Passive* :—**beiró an Saeóilge ól múineadh aige 7 rinn as dul irteadh.**

3°. *Autonomous* :—**beirar as múineadh na Saeóilge ra rcoil rin nuair ir é an béarla a beiró ar riúbal i rcoileanaib eile.**

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní beiró tornuighe ar an múineadh aige roim a 9 a éilog.**

Previous to completion :—**ní** **beidh** **an** **ceacht** **múinte** **lige** **ar** **ceacht** **raí** **an** **é** **an** **deic**.

(b) *Subsequent to inception* :—**beidh** **tornuighíte** **ar** **an** **múineadh** **lige** **a** **béad** **roimh** 9.30.

Subsequent to completion :—**beidh** **an** **ceacht** **múinte** **lige** **uair** **an** **é** **uair** **an** **roirpeam-ne** **an** **roir**.

Conditional and Subjunctive :—

A.—Direct reference to action :—

(a) Absolute :—

1°. *Active* :—**Dá** **múineadh** **fé** **an** **šaeóil** **go** **maí** **o'foğluimeoóad** **na** **roiláir** **go** **fuir** **í**.

2°. *Pass. and Aut.* :—**Dá** **múintí** **go** **maí** **í** **oo** **foğluimeoóí** **š** **fuir** **í**.

(b) *Contemporaneous* :—

1°. *Active* :—**Dá** **mbeadh** **šeán** **as** **múineadh**, **í** **míre** **ann**, **o'éir** **ann** **go** **hairead** **leir** **an** **šeac**.

2°. *Pass.* :—**Dá** **mbeadh** **an** **šaeóil** **ó** **dá** **múineadh** **í** **mé** **as** **o'ul** **ar** **roir** **o'foğluimeoóainn** **go** **ronn** **í**.

3°. *Aut.* :—**Dá** **mbeifí** **as** **múineadh** **na** **šaeóil** **í** **mé** **as** **o'ul** **ar** **roir** **oo** **béad** **a** **rian** **o'rim** **inn**.

B. Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**Dá** **mbeadh** **tornuighíte** **ar** **an** **múineadh** **lige** **ar** 8.30 (**ac** **ní** **raib**) **oo** **béad** **cuir** **maí** **foğluim** **as** **um** **a** 9.

Previous to completion :—**Dá** **mbeadh** **an** **ceacht** **múinte** **lige** **ar** 9.30 (**ac** **ní** **raib**) **o'féad** **ann** **é** **meap**.

(b) *Subsequent to inception* :—**Dá** **mbeadh** **ná** **béad**

ro de

cornuighe ar an múineadh aige ar 9.30 ní beinn
i dteannta do'n ceacht.

Subsequent to completion:—**Dá mba ná beadh an
ceacht múinte** aige roimh 10.30 do gheobhainn
cuid de, pé 'n-éirínn é.

Imperative:—A.—Direct reference to action:—

(a) *Absolute*:—

1°. *Active*:—**múineadh pé** an ceacht, nó éirigeadh
pé ar.

2°. *Pass. and Aut.*:—**múinte ar** an ceacht, nó ní
tabairfar don tuairtaral.

(b) *Contemporaneous*:—

1°. *Active*:—**bíod pé ag múineadh** nuair a téigim-
re irteadh, nó ir do ir meara.

2°. *Passive*:—**bíod an gaeilge d'á múineadh**
nuair a téigim-re irteadh, nó ní beadh rarta in
in don cor.

3°. *Aut.*:—**bítear ag múineadh** na gaeilge
nuair a téigim-re irteadh, nó beirfar ag gearán
mar gheall air.

B.—Direct reference to previous or subsequent state:—

(a) *Previous to inception*:—**ná bíod cornuighe ar
an múineadh** aige roimh a g a clois.

Previous to completion:—**ná bíod an ceacht
múinte** aige roimh a io.

(b) *Subsequent to inception*:—**bíod cornuighe ar
an múineadh** agat leat-uair a éiluis rui a dtiocfaidh
ra.

Subsequent to completion:—**bíod an ceacht**

múinte **asat** **ruil** **a** **tiocfaidh**-**ra**, **nó** **ir** **duil** **ir** **meara**.

Verbal Noun Forms :—A.—Direct reference to action :—

Órúigeat (indic.), do h-órúigeat,
órúair, do h-órúigí, dá
n-órúigí, órúigear (imper.).

(a) **Absolute :—**

1°. *Active* :—**ÓÓ an** **ḡaeóilḡ** **do** **múinead** **in** **duil**.

2°. *Passive* :—**An** **ḡaeóilḡ** **do** **múinead** **in** **ḡad** **reoil** **ar** **fuil** **na** **tíre** (see p. 152).

(b) **Contemporaneous :—**

1°. *Active* :—**ÓÓ** **beic** **as** **múinead** **na** **ḡaeóilḡe** **nuair** **a** **tiocfaidh** **an** **cisire**. (The *nuair* clause will change according to the form of the introductory verb).

2°. *Passive* :—**An** **ḡaeóilḡ** **a** **beic** **dá** **múinead** **ḡ** **rinn** **as** **teac** **ir** **teac**.

B.—Direct reference to previous or subsequent state :—

Órúigear, etc.—(a) *Previous to inception* :—**ÓÓ** **ḡan** **beic** **tornúighe** **ar** **an** **múinead** **aise** **roim** **a** **ḡ** **a** **éilḡ**.

Previous to completion :—**ÓÓ** **ḡan** **an** **ceac** **a** **beic** **múinte** **aise** **roim** **a** **IO**.

(b) *Subsequent to inception* :—**ÓÓ** **beic** **tornúighe** **ar** **an** **múinead** **aise** **roim** **a** **ḡ** **éilḡ**, **nó** **ná** **tiocfaimid** **in** **don** **éor**.

Subsequent to completion :—**ÓÓ** **an** **ceac** **a** **beic** **múinte** **aise** **roim** **a** **IO**.

Exercise LXXV.

Active, Passive, Autonomous, and **τá** **Constructions.**

1°. I will strike the shepherd, and the sheep of the flock shall be dispersed.

- 2°. The veil of the Tabernacle was rent *in two*¹ from the top even to the bottom.
- 3°. All this *has been done*² that the Scriptures of the prophets might be fulfilled.
- 4°. He laid it in his own new monument which *he had hewed*² out in a rock.
- 5°. And Jesus coming spoke to them, saying :—All power is given to Me in heaven and in earth.
- 6°. The Sabbath was made for man and not men for the Sabbath.
- 7°. No one putteth new wine into old *bottles* ;³ *otherwise*⁴ the wine will *burst*⁵ the bottles and both the wine will be spilled and the bottles will be lost.
- 8°. All sins shall be forgiven to *the sons of men*,⁶ and the blasphemies wherewith they shall blaspheme.
- 9°. There is nothing hid which shall not be *made manifest* ;⁷ neither was it made secret but that it may *come abroad*.⁸
- 10°. In what *measure*⁹ you shall mete it shall be measured *to*¹⁰ you again and more shall be given to you.
- 11°. He that *believeth*¹¹ and is *baptized*¹¹ shall be saved ; but he that believeth not shall be condemned.
- 12°. On the eighth day they came to circumcise the child and they were about to call him by his father's name, Zachary.
- 13°. Every valley shall be filled, and every mountain and hill shall be brought low and *the crooked*¹² shall be made straight and *the rough ways*¹³ plain.

1. 'n-a óá éuró.	2. Tá construction.	3. Ámáí leáááim.
4. nó má . . .	5. Óimr.	6. An cine óáonna.
7. póluir.	8. nóct.	9. Tóimár.
10. Éun.	11. Future tense.	
12. Sác cam.	13. Sác sáró.	

- 14°. Everyone that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.
- 15°. He shall be delivered to the Gentiles, and shall be *mocked*,¹ and scourged and spit upon.
- 16°. Six and forty years *was*² this temple *in building*² ; and wilt thou raise it up in three days ?

CHAPTER XII.

Repetition of words for sake of clearness.

Modern Irish avoids all clumsy constructions which would at once obscure the sense and interfere with the harmonious flow of the language. Hence we find certain repetitions which are worthy of note :—

- (a) When the subject (of the principal or a subordinate clause) is somewhat complex, it is frequently put first in the sentence, and repeated afterwards (in pronominal form) with the verb :—

MSF. 206.—**An té ináctnocháð aih** ir tóicé uíom
go tuisgeadh pé . . .

- (b) Both the verb and the subject (in pronominal form) are repeated, when a clause or phrase qualifying the subject intervenes—

1°. Between a transitive verb and its object.

2°. Between an intransitive verb and the complement of the predicate.

1°. MSF. 28.—**Do éirí an fear** n-a maib an gunna na
láim aige **do éirí sé** é féin ar gealachán a dá glúin
ar an mbótar.

MSF 27.—**Do tós an fear** n-a maib an gunna n-a láim
aige **do tós pé** an gunna le rphóit.

MSF. 208.—**Tu** an t-áitir Séamur (an Canónac
anoir) **tú sé** óinnéar breas broctalaé dúinn.

2°. MSF. 34.—**Óró pé** leabhar ab' fearr a éiríneadh
uim, **óró sé** agham amuic coir claidhe.

Ser. 56.—**Ó** fearbhar 7 cairde an bairte a bí ag Com
'a déanam, **óí sé** gan amhar do péir fearbára an duine
a beadh ag déanam na h-áitiríge.

MSF. 50.—*Úi an clóir a bí ar aghaidh tige na rcoile amac úi sé lán de cáirleáin mór a cló.*

MSF. 143.—*Dá éagmair rin bí an gaeleann a labairtáí bí sí ar áillead.*

MSF. 165.—*Do léim sae ragar, pé mar a táinig pé, do léim sé ruar ar an árdán.*

MSF. 210.—*So maib an ragar paróirte a bí anro i bparóirte cáirleáin ua liatáin, so raib sé ag dul cun báir.*

MSF. 199.—*Úi na daoine a rroir an áit móhainn úioðar imtígte amac ar an rrad.*

- (c) When the subject consists of several nouns, one (or more) of which is qualified by a clause, the *verb* is repeated in the plural:—

MSF. 46.—*D'imtíge Míceal 7 Caitlín, 7 an méir a bí beo de'n clainn, d'imtígeaðar ar an mboctán.*
(An alternative device for avoiding clumsiness is *to put the whole of the predicate together at the beginning*, thus:—

D'imtígeaðar as an mboctán m. 7 c. 7 etc.)

- (d) The *verb* (and preceding particle) are repeated, when its predicative complement, somewhat long and complex, intervenes before *the object*:—

MSF. 170.—*Dá n-abrainn-pe leir na fearaib uo a táinig cúgam an oirde úo 'á iaraid oim beic am' rtiúrtóir oirca, dá n-abrainn ná féadainn é . . .*

CHAPTER XIII.

Miscellaneous.

A.—Feminine adjective not inflected in the dative singular :
Feminine adjectives frequently resist inflexion in the dative singular, especially those in -ac. In many cases the phenomenon may be explained as coming under the phrase-noun principle (p. 159).

- 1°. Ní toil le núbair n-atair atá iní na flaitir go scaitirí
duine de'n muinntir bEas ran (CS. 50).
- 2°. As réirdeas fé sac taoib (MSF. 3). Cf. iotaoib, etc.
- 3°. Bimír as obair ran lae ar an bpeirm bEas (MSF. 48).
- 4°. Ar an otaob toir o'n tpráir bEas (MSF. 57).
- 5°. Bí fé in' oirde ouib (MSF. 71).
- 6°. Ar réir bpeas leatán (MSF. 86).
- 7°. Deineann an enucán foitín móir do'n iníre bEas (MSF. 127).
- 8°. San abainn mór (MSF. 129).
- 9°. Ar úráir éigin tairbEas a déanaí de'n éirim
rim (MSF. 149).
- 10°. Sa coir bEas (S.).
- 11°. Leir an scainnt uatbEas (Ser. 10).
- 12°. Sa mírbúilt mór ran (Ser. 66).
- 13°. See Ex. a., p. 110 (S. 97).
- 14°. Fear ir eas Caal go bfuil rpeoir ana-mór aise ,
rgealardeas sulmár (CD. 51).

B.—Apposition.

Apposition in Irish is either—

- 1°. Logical, but not grammatical :—

(a) Tá bpeit tabrta air éana féin toirg nár épeir
fé in ainm míc de, an t-aon gcin (CS. 230).

- (b) *Úiomair tamall maic as feiceam leo as doimair*
tighe an Achar TOMÁS MAC MUIRIS (TITLE ONLY
 inflected).
- (c) *Leabhair an Achar PEADAR Ó LAOCHAIRÉ, TAITÉIRÉ*
riab air aitear na cnuinne liom (TITLE ONLY inflected).
- (d) So in the vocative:—*a Achar PEADAR; a*
Achar SEAMUS. But—*a pheadair uí LAOCHAIRÉ*
a SEAMUIR uí CEALLACHÁIN. See 2°. c. below.
- (e) *Tré imríde na maighíne Muire, MÁTÁIR DÉ*
 (Ser. 4).
- (f) *i n-éagmair ídrep i Muire MÁTÁIR* (Ser. III).
 or—2°. Logical and grammatical:—
- (a) *b'é rin achar céile CHAIRAIR, ÁRDO-ŠAŠAIRT na*
bliadna ran (CS 277).
- (b) *b'rin é achar TOMAIR uí NUALLÁIN* (The usual
 construction).
- (c) So in vocative:—*a Šeáin uí Šúitliobáin* (usual).
- (d) *Setantae macc Sualtaim atomchomnicc-se, ocus*
(e)macc Dechtire DO FETHAR-SU (S.T. 4).
- Frequently in O.I.—after proleptic a:—*a uathmaire.*
IND FIR (S.T.); *a masse IN CHUIRP* (Gl.).
- (f) *Corp Sant Anna MATHAR Muire* (GM.-ZCP. II., 14)

C.—Dative, Genitive or Locative form now used instead of old Nom.—

Some reformers of Irish indulge in heroics occasionally about the corruption of *Šaeóeatš* into *Šaeóitš* (not to speak of *Šaolunn*!) forgetting (apparently) that the same thing has happened in hundreds of other words. It is inconsistent, not to say stupid, to be continually writing *Šaeóeatš*, and allowing, at the same time, the dative form to serve, instead of the nominative, in dozens of other words. The following list will help the student

to realise how widely spread this change is, and when he remembers that the change in some cases had begun in the old Irish period, he will be content to accept these FACTS of language, and admit that there is nothing specially sacred about a Nom. case. The list of course is by no means complete :—

- 1°. Dative for older Nominative :—*uíf* *laoḡaíre* (the name of the parish in which Ballingeary is situated); *úir* (the virgin soil; Lat. *pura* (adj.); old nom. *úr*); *ḡaeóilḡ*; *scóil*; *ṫabáirt* (old nom. *tabart*); *ḡabáil* (old nom. *gabál*) and so all verbals in *-áil*; *máíoin*; *mín* (meal; Mid. I. *men*); *ṫríúr* (*ṫruar*); *ṫís* (as well as older *ṫiar* = a pair); *muínnṫir*; *námáí* (as well as *námá*); sometimes also *caráí* (as well as *cará*); *náóúir* (*natura*.); *ṫóil* (O.I. *tol*); Middle I. *nít* (nest) for O.I. *net* (mod. *neas*, *ní*); *péin* (as well as *pían*); *péist* (as well as *píart*); *óig* (virgin) as well as *óg*; *réir* (as well as *ruar*); *ríogáin* (as well as *ríogán*); *báinnríogáin* (also *-án*) [Here, however, we may have two original modes of declension]; *scéim* (and *rciam*); *rcéibinn* (old nom. *rcéibeann*; Keating has both forms as vocative in the same poem) *seachtáin* (*septimana*); *seáinmóin* (for *reánmóir* (with assimilation), which again is for *reápmóin* (with metathesis) from L. *sermo*); *sín* (as well as *ríon*); *snáṫáí* (Mid. I. *snathat*); *ṫig* (Munster; O.I. *tech*); *ṫóit*, smoke (Mid. I. *tutt*); *uáig*, grave (Mid. I. *uag*); *ḡluas*, gloss, commentary (O.I. *gluas* (s)); *uáir* (O.I. *uar*, *ór*; cf. *pó céadóir*); *uáin*, cave (as well as *uam*); *uáim*, seam, sewing (*uḡáim*, also *uam*); *uúinn*, elbow (also *uitle*); *upéóir* (O.I. *erchót*); *orḡáin* (O.I. *orcun*); *ṫuarḡáin*; *feirceint* (with prothetic *f*- and suffixed *-t*;

O.I. aicsiu, dat. aicsin) ; $\text{f}\delta\text{o}\text{i}\text{r}\text{o}\text{i}\text{m}$; O.I. foisitiu, d. foisitin ; $\text{su}\delta\text{a}\text{i}\text{r}$, danger ; earlier $\text{su}\delta\text{a}\text{r}$.

2°. Genitive for old nom.— $\text{su}\delta\text{e}\text{o}\text{i}\text{t}\text{e}$ (Connaught) ; $\text{o}\text{i}\text{o}\text{c}\text{e}$ (O.I. nom. adaig).

3°. Locative now used as nom.— $\text{c}\text{i}\text{o}\text{n}\text{n}\text{t}\text{s}\delta\text{a}\text{i}\text{t}\text{e}$ (Kinsale).

D.—Change in parts of speech :—

In dealing with the development of so as a relative particle (pp. 109-111) we saw that both the prep. δs and the conjunction so had some influence. Similarly the oblique relative Δ ($\delta\text{a}\text{i}$) is in origin a demonstrative (san), just as the relative THAT and the conjunction THAT in English are connected with the demonstrative that. So negative “ $\text{n}\delta$ ” and comparative “ $\text{n}\delta$ ” are transformed into the affirmative “ $\text{n}\delta$ ” of Identification sentences (Type II. b). Shakespeare’s “but me no buts” shows how far the process may go. In Irish there are some interesting cases of verbs becoming substantives (nouns or adjectives) :—

1°. $\text{f}\acute{\text{e}}\text{i}\text{r}\text{i}\text{r}$ is now an adjective, but in origin it has been held to be the 3rd sing. present indic. pass. (prototonic form) of the verb ad-cota , $\acute{\text{e}}\text{ta}$ he obtains. From this verb also comes the modern $\text{f}\acute{\text{e}}\delta\text{o}\delta\text{a}\text{i}\text{m}$ (Mid. I. $\acute{\text{e}}\text{taim}$) with prothetic f -. Corresponding to the negative statement $\text{n}\acute{\text{i}} \acute{\text{e}}\text{tir}$ (lit., it is not obtained) an affirmative statement was coined with the verb ir , viz. is $\acute{\text{e}}\text{tir}$ ($\text{i}\text{r} \text{f}\acute{\text{e}}\text{i}\text{r}$), and $\acute{\text{e}}\text{tir}$ ($\text{f}\acute{\text{e}}\text{i}\text{r}$) thus took up the functions of a substantive. Thurneysen, however, has recently maintained that $\text{f}\acute{\text{e}}\text{i}\text{r}$ is to be referred rather to $\text{f}\acute{\text{e}}\text{i}\text{r}\text{i}\text{r}$, $\text{f}\acute{\text{e}}\text{i}\text{r}\text{e}\delta\text{e}\delta$. Keating has $\text{t}\text{i}\text{s} \text{f}\acute{\text{e}}\text{i}\text{r}\text{e}\delta\text{e}\delta \text{f}\acute{\text{e}}\text{i}\text{r}\text{e}\delta\text{e}\delta$ (noisy, powerful) $\text{so} \text{s}\delta\text{o}\text{i}\text{t} \text{n}\delta \text{n-}\delta\text{a}\text{r}\text{o}$ (K.P. 553), Dineen has $\text{f}\acute{\text{e}}\text{i}\text{r}\text{e}\delta\text{e}\delta$, strong, stout. I can find no trace of $\text{f}\acute{\text{e}}\text{i}\text{r}\text{e}\delta\text{e}\delta$ in the modern language.

2°. In a similar way the O.I. perfect passive of the verb *ro fitir* (modern *feadair*), namely, *fess*, became a noun or adjective, *ní fess* gave rise to *ir fess* (*ir fear dom*, etc.) on the analogy of *ní fiss* : *ir fiss*, and so *feadair* became a noun or adjective.

3°. There was in O.I. a verb *fo-fuapair*, *fópair* (*fo-od-ber*) meaning he attacks, makes for. From this comes the modern verb *íobair*, I begin, attack, meditate, happen by accident, etc. But, furthermore from saying *o'íobair dom é déanam* (an impersonal use of the verb in the sense of "I almost did it") we come to say also *ba oíobair dom é déanam*, where out of the impersonal *íobair*, preceded by *do* we form a new substantive (adjective) *oíobair*.

Words beginning with a vowel are liable to take on accretions from the previous word. Cf. the frequent occurrence of prothetic *f*-, e.g., *fuireos*, *fairne*, *fuair*, *fairle*, *fairnéir*, *fanaim*, *fairraidh*, etc., and the variation between *p* and *f* in words like *préam*, *fréam*; *paríche* (*parochia*), *fairche*; *pill*, *pill*, *tille*; *proimad*, *froimad*; *paism*, *faism* (*Domhnac na faisme*); Mid. I. *petarlaicc* for older *fetarlaic* (*vetere lege*); *pilibín*: *frilibín*. Cf. also the confusion of initial *n*- with final *-n* of the article, in—*uimhir* (*number* : = *nuimhir*), *ear* (O.I. *ness*) *earcóro*; *nearcóro* (*boil*, *sore*; O.I. *nescóit*).

E.—Some words in which Indo-Germanic "p" has been lost.

1. *-arc* in *immchomarc* = questioning. Cf. L. *posco* < *†prk-sco*; *procus* (*suitor*), *precor* = I pray.

2. The prep. *air* (in relative construction are *-ara-*; cf. Gall. *Are-morici*) Gr. *περί*, etc.

3. *ait* = joint. Cf. Gk. *οι-πλάσιος*, double.

4. -aon in ríoraon < †epōno, †epno ; cf. Eng. even (Pedersen).
5. an-uimh (last year) ; Gk. *πέρυτι, πέρυσι*.
6. ác = ford. Gk. *πάτος* a trodden or beaten way ; L. pons.
7. as-ren ; Gk. *πέρνυμι* I sell.
8. all (rock ; *áil, fáil*) ; †palsos. Cf. Germ. Fels (rock), Eng. fell.
9. áitíne (calf) < †pathre-nio. Root-pa = feed. L. pascor, pabulum (Z.C.P. VII, 2).
10. áil (fitting, desired) < †pak-li. (Cf. L. pango, paciscor). (Or possibly †ad-li ; cf. adas, comadas).
11. ácáir ; L. pater.
12. céadúda (plough) ; Gk. *καμπτός* = bent. (I.G. pt > cht).
13. creadúar = wood-cock, barn-owl, patridge, barnacle ; immediately from †Kreb-ro, but cf. L. crepo (screpo), (Marstr).
14. col (sin, impediment, prohibition ; blood relationship) ; L. culpa.
15. caoir (berry) ; Gk. *καρπός* = fruit.
16. caoirá (sheep) ; L. caper.
17. corráin (carrán) ; L. carpo ; Gk. *καρπός*.
18. cáct (O.I.) = a female slave ; L. capta. (pt > cht).
19. cío ; †Krapos ; Eng. roof = hroof.
20. cuan (harbour) ; cf. Eng. haven (†Kopn-) ; Kjöbenhavn.
21. cluain (meadow) < †klopni—(Thurn.).
22. cam (crooked) ; Gk. *κάμπτειν* = to bend, bow.
23. cúis (five). I.G. penque ; L. quinque ; Gk. *πέντε* ; cf. L. pugnus (fist).
24. ead (in *ne n-eaó 7 ne n-aimíir fáda*), time, space ; †pedo- ; Gk. *πέδον* ground, earth, land, soil. L. opid-um. Possibly the same root is to be found in *iomad, ionad* (in both of which the *o* was originally aspirated).

25. εαρc = speckled ; Gk. *περκνός*. Unless it belongs to the root *erc-* (shining, radiant) found in *ρυαιrc*, *ου-αιrc*. Cf. L. *arguo*, *argentum*, *argilla* (white-clay).
26. *ad-ella* (v.n. *αῶαιι* ; cf. *ταῶαιι*, *οῖαιι*, *τῖαιι*) < †*pelna*. Gk. *πῖλναμαι* pass. of *πῖλνάω*, I bring near to ; L. *appellere*. "Germanici triremis Chaucorum terram adpulit" (Tac. Ann. 2, 24).
27. *éiteac* (falsehood) < †*peiti-ka* (Marstr. Z.C.P. VII, 2). Pedersen, on the other hand, derives either from 1° *epi-togh* (tongid, he swears) comparing Gk. *ἐπι-ορκέω* (swear FALSELY) ; or 2° from I.G. †*feito-* O.I. *oeth*, Eng. *oath*, comparing, for the change of meaning, the word *tuige* (used as vb. n. of *tongid*) which means etymologically "lying."
28. *éan* (bird) ; †*pet-no-* ; cf. L. *peto*, *penna*, *petulans* (diminutive).
29. *eirre* (= tail, end ; lit. feather) ; †*pet-rio*. Cf. *éan*.
30. *fo* (*φό*, *φέ*, *φά*, *φοι*) ; Gk. *ῥπο* ; Sk. *upa*.
31. *for* :—Gk. *ῥπερ*, L. *super*, Sk. *upari*. 31° *fuaim* < *upo-vok-smen* (Marstr.) ; L. *vox*. Cf. *foṣrom*, *foṣronn* (*fo-ṣorann*).
32. *il* (*ιολ*) (many) ; Gk. *πολύς* ; Goth. *filu*.
33. *ic* (corn), *ioṣlainn* (haggard) ; Sk. *pitus* ; L. *pituia*, *phlegm* ; a gummy exudation from trees.
34. *ib* (drink) ; Sk. *pibati* ; L. *bibit* (for *pibit*).
35. *ir*, *ior* (prep. and adv.—down) ; †*pēd-su* (If not from prep. *in*).
36. O.I. *iress*, *hiress*. Still extant in the negative compound *am-rar* (doubt). Originally vb. n. of *ar-sissedar*. *ir* is one of the stressed forms of the prep. *ar* (q.v.). For the meaning (faith) cf. Gk. *ἐπίσταμαι* = I know (Attic), believe (Herodotus).

37. *iar* (*ṡiar*, *riar* *anriar*, *iarṡar*, etc.); apparently a neuter -*io* extension of the I.G. *epi-* found in Gk. *ἐπί*.
38. *iarṡ*; *piscis*?
39. *iar*: *†plār*—; Eng. floor; cf. Sc. G. *blàr*.
40. *ian*:—Either from *†plānus* (level, with the unevennesses *filled up*) directly, or a form of the root *plē* (L. *plenus*, Gk. *πλήρης*).
41. *cum-ai* (handmaid; lit. praegnans) -*ai* < *†paln* (cf. 40).
42. *ion*: *plenus*.
43. *iam*: *palma* (with lengthening).
44. *ieac*; cf. *πλάξ*, anything flat or broad: *planus* < *placnus*.
45. *iam*: pilot; Root *†pleu* = sail. Gk. *πλέω*, *πλεύσομαι*.
46. *ieṡar* (boat); cf. Eng. sloop?
47. *mot*: Gk. *μοῦσική* (song) dancing to music; Melpomene.
48. *neacṡ* (niece); L. *neptis*.
49. *nia*: L. *nepos*.
50. *orc*: L. *porcus*.
51. *or*, *uar* *†oup-su* (*ueṡar* *†oup-tero*; *ṡuar*, *ruar*, *anuar*); Goth. *iup* = upwards (Pedersen). Thurn. on the other hand sees -*ks* in the *r* of *or*, comparing *ueṡar* and the Gall. *Uxellodunum* (Hightown).
52. *reō* (frost); L. *pru-ina*.
53. prep. *re*: cf. L. *prin-cipium*; Gk. *πρίν*.
54. *riam*: L. *primus* < *†pris-mos*, *riam* < *†prisam-*.
55. *riat-neac* (fern): *†prati-*.
56. *ait*: *†pothni*; Sk. *pathas* = place (Pedersen).
57. *ruan*: L. *somnus* < *sopnos* *†svepnos*. Cf. L. *sopor*; Gk. *ὑπνος* (with labial infection from *π* or the lost digamma? Or *υ* represents an ablaut grade of *ue-*).
58. *reair* (sickle); L. *sarpo*; Gk. *ἀρπη*, kind of falcon; sickle, scimitar.
59. *reacṡ*: *septem*: *ἐπτά*
60. *raor*: *†sapero-*; L. *sapio*.

61. O.I. soud, in $\iota\omicron\mu\pi\acute{o}\delta\grave{o}$, $\tau\iota\omicron\mu\mu\tau\acute{o}\delta\grave{o}$:—Root svap, sup ;
cf. Lat. dis-sip-are.
62. $\pi\pi\acute{o}\nu$: Root pster ? L. sternuo.
63. $\pi\acute{\iota}\nu\epsilon$ (teat, nipple, pap) ; aspirated in O.I. $\beta\acute{o}$ tri-phne
(cow with udder of three teats). Lithuanian spenys.
64. $\pi\epsilon\iota\pi$, $\pi\epsilon\iota\pi\iota\delta$ (now = heel ; orig. = ankle) aspirated
in dual (O.I.) $\acute{d}\acute{\iota}$ pherid ; Gk. $\sigma\phi\upsilon\rho\acute{o}\nu$ = ankle.
65. O.I. selg (spleen) ; Gk. $\sigma\pi\lambda\acute{\eta}\nu$, $\sigma\pi\lambda\acute{\alpha}\gamma\chi\nu\alpha$. Mod. I. $\pi\epsilon\alpha\tau\varsigma$.
66. $\tau\epsilon$ (warm ; O.I. tee) ; L. tepent-es.
67. $\tau\alpha\mu$ (time ; but compare Eng. then) ; L. tem-pus.
68. $\tau\iota\iota\tau\epsilon$ (flood) : < to-li-n (Root plé).
69. $\tau\acute{o}\iota\tau\epsilon\alpha\mu\mu$, $\tau\acute{o}\iota\tau\iota\mu\mu$, $\tau\acute{o}\iota\tau\epsilon$:— $\acute{d}\acute{\iota}$ -li-n (Root plé).
70. $\acute{\upsilon}\pi$: L. purus.
71. $\mu\tau\alpha\iota\delta$: cf. Gk. $\pi\acute{\upsilon}\lambda\iota\gamma\gamma\epsilon\varsigma$ (curled hair). So $\mu\tau\acute{\epsilon}\alpha$ (beard) ;
 $\mu\tau\alpha\iota\delta$ ($\mu\tau$ - $\acute{\rho}\alpha\tau\alpha$ = long-bearded ?).
72. $\mu\pi\pi\alpha$: prep. $\alpha\mu$ +root of L. postis (Pedersen).
73. $\mu\acute{\iota}\omicron\epsilon\tau$: < $\dagger\pi\pi\acute{r}\pi\tau\upsilon$: Gk. $\pi\acute{\rho}\epsilon\pi\omega$ (Pedersen). But Marstr.
(Z.C.P. VII, 2, 361) derives from $\pi\acute{k}\tau\alpha$, a weak form of
the root in $\pi\upsilon$ - $\alpha\iota\pi\epsilon$, $\tau\upsilon\alpha\iota\pi\epsilon$ (also $\pi\omicron$ - $\mu\acute{\epsilon}\alpha$, $\tau\omicron$ - $\mu\acute{\epsilon}\alpha$).
74. $\mu\alpha\mu\mu$: $\dagger\pi\alpha\pi\sigma\mu\alpha$; L. pars.
75. $\mu\omicron$: L. pro.
76. en=water ; englas (milk and water) < $\dagger\pi\iota\mu\omicron$ (cf. $\iota\beta$
L. bibo) (Z.C.P. II, 306)..

CHAPTER XIV.

Word-formation.

A.—Verbal Nouns :—

1°. -o stems :—*cúmhoad*, *cuihpead*, (*cuiöpead*), *corp*, *folad* (*fo-laiḡim*), *fulan* (*fula*) *törmad* (*to-for-maig*), *tafann*, *taḡant* (act of driving, barking at, etc., *do-seinn*), *aḡall*, *taḡall*, *ḡall*, *ḡmall* (the last four from the root *ell*-, cf. Lat. *appellere* = to come to land (Tacitus)).

Notice that in *cúmhoad*, *cuiöpead*, *folad*, *törmad*, the final -*ad* is not a suffix but part of the verbal root itself.

2°. *io*- stems :—cf. Latin *gaudium* *ḡuide* (†sodium from the *o* grade of the root -*sed*, Lat. *sedere* ; *solium*. For the interchange of *l* and *d* cf. old Latin *impel-imentum* for *impedimentum* ; *lacrima* for the older *dacrima*, Gk. *δάκρυ*, I. *dér*, *ḡeor* ; *lingua*, Ir. *teang* (*for teang*) ; Ir. *cuitead* for *cuiöead* ; cf. *ceiöm* (plague) for *ḡeiöm* (Root *ded*- = *evanescere*, *tabescere*).

éirḡe, *eiréirḡe* ; *eaḡna* (no longer a *verbal* noun ; *wisdom*) ; *ḡeasra* (*frith-gaire*) ; *ḡoba* (*fubae* from *fo-ben*) ; *luḡe* ; *tairḡe* (*torbe* from *torban*, *do-rorban*) ; *tuile* (*do-lin*). *ḡoba*, *tairḡe*, *tuile* no longer *verbal* nouns.

3°. *ia*- stems :—*claiöe*, *ḡuiöe*, *iöe*, *ḡuḡe* (no longer *verbal*). Cf. L. *invid-ia*.

4°. Different stems but with -*t* (*th*, *o*, or *ö*, or ?) ending in modern Irish :—*ḡeit* (*buith*), *bḡeit*, *beanna*, *mailla* (no longer *verbal*), *bḡat* (*mrath* from *mairnid*, *betrays*) *cleit* (*later ceilt*), *ḡúḡat* (no longer *verbal*), *ḡeapmas*, *formad* (root *men*- in L. *mens*,

E. mind) *tuige* (*tuigeaó* where *th* in unstressed syllable has become *th*. In *dearthaó*, *formaó*, final *τ* has been eclipsed by preceding *-n*). *fiarfaíde* (early I. *iarfaigid*, from *†-sagitus*) *deúinge*, *deúingíó*; *teáct*, *maí* (no longer *verbal*).

The verbal noun form is (frequently) different in compounds as compared with the simple noun. E.g., *bpeict*, but in compounds *bert*:—*taóairt*, *abairt* (O.I. *epert*) *ioóabairt*; *béim*, but in compounds *-be*, *-bae*,—*foóba* (O.I. *fubae*) *taírbhe* (O.I. *torbe*).

5°. *-tu* suffix:—*meap*, *riop*, *coiméaó*. Sometimes the old verb has become obsolete, and a new verb has been formed from the old verbal noun, e.g., *meapaim*, *coiméaóaim*; so *léimim* side by side with the older *tuigim*; *céimniúim* as compared with older *cúigim* (obs.).

6°. With *-tiu* suffix in old nom.:—*oíóean*, *oíóin* (protection. O.I. *dítu*) *foigíoe* (patience. O.I. *foditú*), *feircin*, *feircint* (*faicín*, *faicínint*) O.I. *aicsiu* (*†ad-ces-tio*). In *faoiróin* (O.I. *fóisítu*, from *fo-sissedar*), we have analogy, on the model of *foditú*, *airitú*, etc. The old dative is frequently used in the modern language as nominative—a thing not unknown in the Old Irish period—e.g., *tabairt*, *gabáil* instead of *tabart*, *gabál*. In *feircint* we have the old dative, with prothetic *f-*, change of *ai* to *ei*, metathesis of *r* and *c*, and the addition of a final *-t*. For the change from *aí* to *eí*, cf. *mae*, gen. *míe* for earlier *meic*, *maic*. In speech one frequently hears *feicim* (not *feicim*).

7°. With *mu-* suffix (masc.):—*gníom*, *oéanaí*, *rógnam* *cornam* (now frequently *corainnt*), *gníom*. But *impearán* (from same root. The earlier form was *imbressan*. The *a* has been lengthened on the

analogy of diminutives in -áin). *Tuitleamh*, *taipre* (loyalty, for earlier *tairissem*).

8°. With *ma-* suffix (fem.) :—*cpeirdeamh* (no longer verbal ; *cpeirdeamhaint* is used instead) ; *maoirdeamh*, *asallamh*. *cpeirdeamh* and *maoirdeamh* are now masculine.

9°. With *mn-* *smen-* suffix :—*béim*, *céim* *oíreim* (*oíung-*), *léim*, *féim*, *foḡluim*, *tuicim* (O.I. *tothaim*), *ḡairim*. Notice that *béim*, *céim*, *féim* are no longer *verbals*. Also that, as in the case of *breic*, the verbals *béim*, *ḡairim* take a different form in compounds :—*foḃa* (O.I. *fubae*), *preaḡra*, *taḡra*, *róḡra*, *aḡra* (also *preaḡrao*, *preaḡairic*, etc.) ; *nairóm* (now *ḡnairóm*) from *narc-* ; *reinnm* ; *mairóm* (this last on the analogy of *nairóm*). *ḡairim* occurs in the compound *toḡairim* = summoning, invitation, etc.

10°. With suffix *-ni*, (fem.) :—*buan* (*bong-*) (now frequently *buanic*, and by confusion with verb *bain*, *bainic*) ; *áin* (root *ag-* to drive) *ḡáin* *iomáin*(*c*), *tiomáin*(*c*), *comáin*(*c*).

11°. Miscellaneous :—*aitream* ; *anacal*, *aḡnacal* (suffix *lo-?*) *ḡabáil* (suffix *-dla*) *ḡein*, *peic*, *cpeic* (these two on the model of *ioc*), *éiric* (from *peic*) *leanamhain*(*c*) (early *lenamon*), *ḡanamhain*(*c*) (Mid. I. *anad*) *leaḡan*, *féaḡain*(*c*), *ḡic*, *timḡireaḡc* (from root *reth-* with ending modelled on *teaḡc*). Other forms of the noun corresponding to *ḡic* are :—1°. *ress*, seen in Mid. I. *esraiss* = way, passage ; 2°. *rithin* in *foíḡicín*, help. *Toḡa* (or used formally as verbal *toḡaḡ*), *roḡa* (both from root *gus-* ; cf. *Augustus* (*Avi-gustus*), Eng. *cost*) ; *ḡcúibean* (*ḡcúibinn*) *léiḡean*, *aíḡean* (from Latin gerundial forms) ; *íḡean* (earlier *iffern*) on the analogy of these ;

céadóat, foirceadóat (suffix -tlo). Many of the above are no longer used as *verbals*.

- 12°. Sometimes the verbal noun is from a different root to that of the verb :—E.g. gal is used as the vb. noun of the old verb fichid = fights. With gal cf. Gk. χολή, and with fichid, Latin vi-n-co. Gal survives in certain compounds :—ríogáil, tozáil, fozáil, foztuioe; ar fozáil = outlawed; eadáil (ek + gal) ríonáil (murder of a tribesman < fine); reárc used as verbal to caraid (obs. or nearly so); óil: iúio (obs.—c.f. L. bibo, for pibo). A new verb óilaim is now used. Similarly the verbs corresponding to taidbire (O.I. taidbsiu) airtéir, fairtéir (O.I. aisndís), rcéat (ad-fét) are now obsolete, and these nouns are no longer VERBALS. A new verb airtéirim has been formed from the verbal noun airtéir.

13°. -að (atus) :—molað, buadað, etc.

14°. -uḡað, iuḡað for verbs in uis, is :—beannúḡað, írtiúḡað.

15°. -áct : éirteáct.

16°. buaáctaint, airtéáctaint, fairteáctaint. These seem to be modelled on the old dat. sing. of mallaáct, beannaáct, viz. mallaáctain, beannaáctain (O.I. bendachtin, maldachtin) with the addition of a final -t. So áctnuáctaint, áitbeoáctaint.

- 17°. Intensive or iterative forms in -úcán (from verbals in -uḡað, iuḡað) and -acán (from others) :—ceirtíúcán, rḡrúúúcán, ollmúúcán, equinníúcán, riapraíóeacán, lúḡeacán, gearraacán. These may have originated with diminutives from verbals in -ac like cúmáac, cumáacán. The transition from the diminutive to

the iterative and intensive meaning is easy enough
The "petty" questioner is generally insistent.

18°. -*ṡin*, *ṡain* :—*ṡóirṡin* (*ṡóir* < *ṡo* + *ṡeth*) ; *ṡearṡain* (pour < *ṡearṡaim* ; then downpour, *rain*).

19°. -*ṡal*, -*ṡail*, -*uíol* :—*ṡurṡíol*, *ṡeṡṡail*, *bṡúṡṡail*, *ṡnúrṡail* (quiet lowing), etc.

B.—Composition :—

1°. First element a *noun*, second element *adjective* :—

ṡolṡ-buiríe, *uṡṡ-leaṡan*. When an ADJ. is made up of a noun and an adj. the adjective must come second. If, however, the compound is a noun, the adj. may come first : *móir-cúmaṡṡ*, *móir-luaṡ* ; but as an adj. *luaṡmaṡ*, *lógmaṡ* (the termination *-maṡ* is in origin the adj. *móir*). Words like *ṡionn-barra* are really nouns, whereas *báirṡ-ṡionn* is an adjective. Notice that the initial consonant of the second element is aspirated. This is because the STEM of the first element is used ; where these stems ended in a consonant *-o* was added or, in some cases, substituted (e.g., *ṡṡlaṡ* < *ṡtego-slogus*) ; aspiration in Irish shows this ; in Gallic words the vowel appears, e.g., Ir. *eaṡraṡ*, Gall. *Epo-redia*, *Dago*-(Ir. *ṡeaṡ*)-*vassus*, *Dumno-rix*, *Vergo-bretus* (name of magistrate amongst the *Ædui*, and = *cuius iudicium efficax est*. *Vergo*- = *ṡearṡ*, *Bitu*- (Ir. *bíṡ*, cf. *bíṡ-ṡeo*) *riges*. Cf. Gk. *μONO-γενής* only-begotten. Gall. *Cingeto-rix*, *Carent-o-magus*.

2°. First element a noun, second also a noun :—

ṡalaṡ (-*n* stem)—*cúmaṡcuṡaṡ* (earthquake) : *muir* (-*i* stem)—*bṡran* (sea-raven) ; *ṡíṡ* (-*g* stem)—*ṡeaṡ* ; *ṡeaṡ* (-*s* stem)—*luaṡ* (2nd element = *ṡlóg ṡluaṡ* ; when the vowel is shortened (through loss of stress)

final gh broad becomes ch) : *ḡioḡ-ḡac* (lit. wood-cat, i.e., mouse-trap) ; *ioḡal-aḡmaḡ* (idolatry) ; *maḡc-ḡuaḡ* (cavalcade) ; *bḡiaḡar-ḡac* (battle of words) ; *oḡn-maḡbḡ* (homicide; the first element is equivalent to *oḡne*) ; *ban-ḡara* (*ban* is the composition form of *bean*), *bainḡioḡain*, *cḡobḡaḡ* = bunch, cluster (quantity held in hand) (also *cḡobḡainḡ*) < *cḡob* = claw, the hand from wrist to fingers, + *aḡaḡ* (cf. Gk. *ἄγγος*, pail, bowl, bucket—Z.C.P. VII. 2, 397).

3°. 1st element an adj., second a noun :—

ḡarḡ-ḡí, *cearḡ-lḡar*, *cḡuaḡ-ḡár*, *ḡeaḡ-oḡne*, *ḡroḡ-ḡeanaḡabḡalḡarḡe*, *ḡeanaḡarḡ*, *nua-ḡiaḡḡnaḡre* (all *nouns*).

4°. 1st element an adj., second also an adj. :—

uileḡmaḡḡaḡe, *ḡeaḡ-bḡarḡa*, *ḡroḡ-ḡuaḡmaḡe*, *ḡubḡlarḡ*, *ḡionn-ḡuaḡ*.

5°. 1st element an adj., 2nd a verb :—

ceḡo-ḡuirḡ, *uile-maḡirḡ*.

6°. 1st element an indeclinable particle (other than a preposition), 2nd element a noun :—It is worthy of note that when an ADJ. is made up of an indeclinable particle and a **noun**, the adj. becomes an *-i* stem in Irish (as in Gk. and Latin) though the noun was an *-o* or *a-* stem :—E.g., *ḡonaḡarḡ* (*so* + *neaḡarḡ*) *éniḡarḡ* (O.I. < *ess* + *nert*) *ḡaiḡbḡir* (*so* + *aḡbḡar*) ; *ḡaiḡbḡir* (*ḡo* + *aḡbḡar*) ; *ionnuḡaḡarḡ* (*in* + *nuaḡarḡ*) ; *ḡeiḡbḡir* (fitting *ḡi* + *aḡḡbḡeḡarḡ*, i.e. without reproach) ; *ḡuḡain* = everlasting (*ḡo* + *ḡan*) ; *oiḡḡirḡe*, = illustrious (*ar* + *dearḡ*). The change takes place also sometimes when the resulting compound is a **NOUN** :—*ḡeoḡarḡ* = a diphthong (*ḡe*, composition form of *ḡoḡ*, *ḡá* + *ḡoḡarḡ*), *inḡinn* (*in* + *ceann*), *ḡiaḡmuirḡ* (*ḡi* + *ḡormaḡo*) But on the other hand *ḡoḡarḡ*, *ḡoḡarḡ* ; *ḡoiḡin* =

shelter, may be from $\text{po} + \text{ríon}$. Cf. the Latin adjectives *imbellis*, *imberbis*, *inermis*, *exsominis*, *exanimis*, *bicornis*, *multiformis*, etc. (from *o-* *u-* and *a-* stems). With *u*, *io*, *ia* stems the phenomenon is not so general. *íonnraic* (worthy) is probably from *in* + *reicc* (sell); *íoilbír* and *íoilbír* come probably from *labra* (*labair*, speak).

Further *exx.* of indeclinable particle + noun:—

The Indo-Germanic negative particle *ǵ* (appearing in Latin as *in*, in Gk. as *a-* in Teutonic languages as *un-*) becomes in Irish

(a) *in-* before *o*, *ɜ*:—*íníuige*, *íonɜnað* (*in* + *ɜnað*).

(b) *en-* before *ɛ*, *c*:—*éaɜcór*, *éaɜraílaɛt* (i.e. *en* + *coraílaɛt*).

(c) *an-* before vowels, labials, and other explosives than those mentioned in (a) and (b); *aineolaɛr*, *ainbír*, *ainmíne*; *an-* irregularly before *c* in *aincérídeam*.

The neg. particle *am*—in *amraɛr* (*am* + *íreɛr*, faith). *aimíro* (barren) < Early I. *birit* = a sow. SK. *bharanti* = bearing; Root-*bher*.

The neg. particle *oí*—in *oíɛrað* (*ɛrað* = Eng. *thorp*, O.H.G. *Dorf*, village).

The neg. particle *mí*—in *mí-ráraim*, etc.

The neg. particle *oo*—in *oombiaɛr*, *ooɛaɛr* (aspirating, on analogy of *ro-*).

The neg. particle *neam*—in *neam-aíre*, *neam-biaɛt*.

7°. 1st element indeclinable particle, 2nd an adj. —

éaɜcór (*en* + *cór*); *anna* (difficult; *an* + *asse*, easy). From this word comes *annaɛt* = love, affection; cf. the change of meaning in *meaɛra*, in—

ir meara liom Seán ná Séamar ; inóearb ; éadrom ;
éadramail (en + cormail). Superlative particle an
(ana-) in—ana-maí, etc. ; ainbriorac. In ruaidníb
(well-known, illustrious) we have the change from
an o- to an i- stem, though the last element is an
adjective, not a noun : (†su-aith-gnáth) doiríob,
doiríob may be from either péir, or the noun RAC.
neamhfuimeamail, mí-íárta, amulcá.

8°. First element *preposition*, second element noun, adj.,
pronoun, or verb :—

(a) The preposition ad (Latin ad) :—

1° Before vowels and old u > AŮ:—

adnacal (AŮ + anacut) ; tairíobre (with initial to-) (from
do-adbat).

2°. Is assimilated to t, d, c, g, b, m, and s :—aitreab
(ad + treab ; the a is lengthened because of the noun
ait). aduigim (ad + doigim ?) ; aicrim (mod. feicrim
feircint = †ad - ces - tio aḡallam (ad-gládathar).
aibíob ripe (O.I. abaig from bo(n)ḡ-). amur (ad + mess).
Hence verb ainrigim ; atá (root stá).

3°. Before l, r, n it becomes a :—ail (<ad-li ; cf.
adas, comadas O.I.). alam (ad + ríom), ainríob (ad +
ness + id).

4°. Before the prep. od (syncopated) it became aud,
ed, id, and in mod. Irish, íob, íb :—íobdairc, íbdairc
(ad + od + beir).

(b) The preposition ar (er, ir, air, ur, oir, úr) :—(cf. L.
AR-biter, agi-ER). Oiríobre (oirdeire, oirdeare) pron.
uiríob in South Munster ; urraige, urraigte. (Also
úr- ; from ar-ini-guide) ; syncopated in aicrige
(ad-eir-rige) ; úrlabrá, úrlár, ullam (O.I. erlam,
irlam ; Sc. G. urlaim, expert. Cf. Gall. Are-morici =
people living before the sea ; Are - brig - nu-s =

(village) lying on a hill (brig = O.I. *bṛí* (gen. *bṛeḡ*) = hill).

- (c) *ait*,-*ait* :—*aitne* ; *aitearḡ* (*aithe*+*sc*<Root-seq Thurn. I, 453) ; *aitṛiḡe*, *taṭaoir*. So *aṭcuinḡe*, *aṭ-lá*, *aitḃliaoḃain* (the New Year). Cf. Latin *at*, = *but*. In modern Irish three meanings are distinguishable :—

1°. iterative :—*aitḃeoḃaim*, *aitḃṛirim*.

2°. negative :—*aitḃreirḃeam* = apostacy.

3°. back :—*aitioimṛáil*, *aitḃéim*.

- (d) *céao* (O.I. *ceta*-, *cita*- *cét*-). Only in *céaoṛaio* (sense) from *cét*+*buith*. In W. Cornish, and Breton it means 'with' and is probably the same as the Gk. *κατά* (†*Kṛta*). Thurn. I, 455.

- (e) *cóm* Latin (*cum*, *con*-) :—

1°. Before vowels and *l*, *n*, *r* :—*cóm* :—*cómaisle*, *coimḃeacṫ*, *cómlíonaḃ*. In *cómnáirḃ*, *cómnaoir*, the nasal *m* causes insertion of *n*-before vowel.

2°. Before *i*, *e* or *u*, sometimes *cúm* :—*cúmranaḃ* (*com*+*uo*) *cuiṁpeacṫ*.

3°. Before *d*, *g*, written *con*, but with *ḡ* = *conḡ* :—*conḡnam* (*com*+*ḡníom*) *conḡaḃáil* (*coimneáil*) ; *cooinḃeailḡ* (contention, comparison). But *cómhḡar*.

4°. Eclipses *t*, *c* and *>* *coḃ*- *coḡ*- :—*coḃlaḃ* (†*con*-*tulud*). (In speech of course the *d* is assimilated to *l*) ; *coḡar* (*con* + *cor*) *coḡaḃ* (*con* + *caṫ*).

5°. Before *s* > *co* (with original doubling of *s*) *cornam* (*com* + *ṛníom*) *corṁail* (*com* + *samail*).

6°. Before old *v* the *m* of *cóm* disappears in :—*ḃo* *cuaiḃ* (*cum*-*ved*). Similarly before *m* in *cuiṁin*

(com-men). On the other hand *cumar̃s* (cum + mear̃s), *cumit̃* (com + meit̃).

7°. In other cases before *v*, the *m* becomes *v* and the resultant is *v* :—*cubur̃* (†cum + vissus), *coḡuab̃ar*, *cub̃aib̃* (mod. *cuib̃e*) (com + fid = a letter of the alphabet); cf. *cuib̃ear*, *cuib̃ear̃ac̃*, for earlier *cuib̃ōear*, etc.; *coib̃c̃e* (com + fiãc̃a) = hire, debt, dowry. *Coib̃uige* (com + fo + iuige), *coib̃near* (com + fine + ar) *coib̃near̃ta*. But cf. *coim̃near̃a* (next) and O.I. com-nessam. *Coim̃ear̃car* (com + fear̃car = vesper).

8°. In borrowed words *com-* often represents Latin *con-* and eclipses *f* : *coib̃lioc̃t* (con-flictus), *coim̃tinn* (con-tentio). *Coim̃riar* (conscience; cf. *cub̃ar*, *coḡuab̃ar*).

9°. Before *i* *M* disappears in *cuing̃*, *coing̃ir̃*, if these are to be derived from *com + iung* (Lat. *jungo*, *jugum*).

10°. In later compounds the ante-vocalic form *cōm̃* is used before all consonants and aspirates on the analogy of *m̃em- m̃em̃-* (*m̃eām̃-*) :—*cōm̃-tionól̃*, *cōm̃-ḡluar̃eac̃t̃*, *cōm̃-m̃ot̃aim̃*, *cōm̃-ḡr̃úḡaḡ*. In *cōmb̃aib̃* and its compounds the *m* and *b* are both unaspirated. In *cumaoiñ* the two *m*'s apparently give an unaspirated *m*.

(f) *oí, oe* :—(Latin *de*).

1°. Before most consonants, and vowels—*oí* :—*oíog̃-b̃áil̃*, *oíḡreab̃*, *oíreac̃*; *oíall̃*, *oí-áir̃m̃e* (innumerable).

2°. Before *c̃* broad, *ro*, and possibly *b* (broad)—*oe* :—*oeac̃or̃* (O.I. *de-chor*) *oeair̃m̃aḡ* (†*de-ro-ment*), *oeab̃aib̃* (*de-buith*). In *oéanam̃* there is com-

pensatory lengthening. So *oíoean* (O.I. *dítiu* from *di-étiu*).

- 3°. Before *po* > *ou* in *oúēpaēt*; *cundubart* (com-di-fo-bert) doubt; now *connṡaḃairṡ* = danger.
- 4°. Before old *v* in other cases, *oí* and *oe* appear: O.I. *diad* and *dead* = end; cf. *oeo*, *pá oeoíō*; mod. I. *oéíoeanaé*, *inṡiaíō*. Welsh—*diwedd*.
- 5°. Before *ř* it appears both as *oe* and *oí* (*oí* ?):—*in-oeḡaíō*, *inṡiḡaíō* (*de-saigid*). The latter possibly on the analogy of *inṡiaíō* (from *oiaíō* the end; mod. *inṡiaíō*). *oe* is the form to be expected on account of the *a* in *saigid*.

(g) *eaētair*:—*eaēṡpannaé*; *eaēṡpa* (expedition, adventure). Cf. L. extra.

(h) *ess*, as (L. *ex*):—

- 1°. Before vowels, and *c*, *t*, *s*,—*ear*, *eir*:—*earonóir*, *eireirḡe*, *earcama*, *ṡairṡuiḡ* (*to-ess-ta*), *earlān*.
- 2°. Sometimes *air*—*aireirḡe*. Here possibly owing to wrong connection with the *air* of *ṡair n-air*, *airnéir* (O.I. *aisndís* < *as-ind-fét*).
- 3°. Before *l*, *m*, *n*, *r*, *é* appears:—*éaíō* (*ess-lud*; cf. Gk. *ῥ-λυθ-ον*, *ἐ-λεύ-σομαι*), *éiric*, *éimim* (*éimigim*), I refuse (cf. early I. *for-énid* = he cannot), *énirṡ* (*ess+nert*). Mod. *inirṡe* (*weakness* (Anal. of *INERTIA* ?
- 4°. Before *b*, *g*, *d* it occurs in the form *ek-* (with *-s* lost) and the *k* assimilates:—*abair* (O.I. *epir* < *ek* + *beir*) *eaḡal* (*ek+gal*: cf. *oioḡal*, *toḡal*, *řoḡal*) *etrocht* (*shining*).
- 5°. Later on we find *ess-* (instead of this *ek-*), in mod. I. *ear*:—*earba* (*ess* + *bae* = good), *ṡairpaé* (with

το-). The modern Irish *adair* for O.I. *epir* is due to confusion between *as* and *ad*, or to phonetic development from *s + d* (infixed pronoun). Cf. *nead* (O.I. *net*) < *ni-zd-os* (root *SED*) L. *nidus* *τὰς* (*Tasgus*).

- (i). *gan* (O.I. *cen*):—*ceana*, *ceanntair* (=the district *on this side*, as opposed to *aittair*). The original meaning was “on this side.” Cf. L. *cis*, *citra*; Gk. *ἐ-κεῖ*; Irish *bith cé* = this world here.
- (l) *roir*, *eadair*:—(L. *inter*):—*eadairgúirde*, *roirmeadónad*; *ṽadairdoin* (Thursday < (*eadair* *ṽad* *doinne*?). This preposition aspirates on the analogy of *air*. In *ṽadairdoin* (if the derivation be correct), the second *o* is assimilated to the first (i.e., the aspiration is removed).
- (m) *faid*:—(Root *veid*, *vid*. L. *video*. E. *wit*, Germ. *weiss*; cf. *feadair* *rior*, *raoi* (*so + uid-s*), *ṽdai* (*do + uids*), *óinmíro* (cf. *un-wit-ting*); *aimíro* may be a participial form like *bhíro*. *faidnuire* (directly from the noun *faidu* (gen. *faidh*)).
- (n) *fo* (Gk. *ὀ*, L. *sub*):—(For *to-fo-* see p. 263 and for *de-fo* p. 258.)
- 1°. Before consonants:—*fo*, *fu* *fo* (with compensatory lengthening):—*foighe* (patience; O.I. *foditium* = suffering). The Munster form *foirne* probably goes back to the dative (O.I.) *foditin*; *foḡnam* (*fo + ḡníom*), *foḡanta*. In Ulster *fairead* we have *a*, (< O.I. *fo-d-fera*). Mid. I. *fuba* γ *ruba* = hewing and killing.
- 2°. Before *o*, *a* > *fo*, *fu*, *fa*:—*foḡma* (*fo + o + ḡairne*) *fuairnad* = tumult (*fo-od-ess-anad*) *faḡaim* (*fo + ad + gabaim*); *foḡair* (*fo-o + beir*); *ba* *ḡḡair* (*o'foḡair*)—(see p. 243). In Mod. I. this prep. takes the forms: *fo*, *fé*, *fa*, *rai*.

(o) *for* (L. super, Gk. *ὑπέρ*) :—*for*mao, *for*fár, *for*áil (*for*áil, with metathesis); sometimes lengthened—*for*íreann, *for*lámáir, *for*íneairt.

(p) *furt* (Root *vrt* of L. *verto*, *vorsus*) :—

1°. Before vowels *furt* :—*furt*ing = return track ;
bean *furt*áilte (nurse).

2°. Before consonants :—the *th* of *furt*h assimilates :—*freasra* (*furt*h-saire; *e* for *i* in first syllable because of a following *a*, or *o*. Cf. *feair* ; *vir*(os) ; *oread* : *fdrika*, *fdrika* ; cf. Gk. *ἔδρακον* (with *r*). Other grades in *derkomai* and *deðorka*. *feav* : *vidua* ; *bres* (gen. of *bri* hill) < *brigos* ; *neav* (O.I. *net* < *†ni-zd-os* ; L. *nidus*, E. *nest*) ; *fearts* (*†sit-ko-s* ; L. *sitis* thirst) ; *feadcta* (beside old verb *snigið* = L. *ninguit*), *bic* (*but* gen. *beacta*, O.I. *betho*).

3°. Later compounds show *furt* before consonants, aspirating on the model of *ait* :—*furt*-bualav (*re-percussion*) *furt*íocnam (*care*, *diligence*) = O.I. *frithgnam* < *gníom* ; for meaning cf. Lat. *officium* (*facio*). In the modern Irish form *the th* of *frith* has become *h-* and unvoiced the *gh* of *gníom* ; *furt*íoc- instead of *furt*íoc- possibly on the analogy of *furt*íocnamail WHICH HAS THE SAME MEANING as the adj. form *furt*íocnamail ; *furt*-léisgeam = *reperusal*. The Connaught *feirín* instead of *furín* is on the analogy of *teirín*.

(r) *iar*, *iarm* :—*fiar*fuig (with prothetic *f-*, metathesis of *r* and *f*, and assimilation to verbs in *-uig* : < *†iar-fo-saig*) ; *iartair* (aspiration on analogy of *oirteair*). This preposition seems to be formed, by means of a suffix in *-r-*, from the I.G. *†epi* (Gk. *ἐπι*) which in I. would give *eí* (with loss of *p*) *é*, *ia* (Thurn. I, 468).

(s) imbi, im :—

1°. Before vowels, and μ - im, iom :— imeaḡta, impeimpe, impeapán (Earlier imbressan; á lengthened on analogy of diminutive -án), iomáin (ḡim-ag-ni-), tímceall (with to-).

2°. Before $\acute{r} > \text{imp}$:— iompóð (ḡimbi-šoud), impiðe (ḡimbi-šuiðe). But later impeapc, imḡníom.

3°. Before other consonants im (aspirating) :— imteact, imðeapḡað, 1 n-imḡcén (a contamination of im mcén and ḡcén).

Three meanings in modern Irish :—

1°. intensive :— imðeapḡaim (revile); imeaḡtaḡim = terrify; imḡḡim, iomcuḡ.

2°. mutuality :— iomaḡallam, iombuailim.

3°. literally (round about) :— tímceall, iomáin.

(t) in (In composition it has three forms in, en, and ini (Gk. ἐν) and a fourth form inð is probably identical with the old Latin preposition endo, indu, seen in *ind-uere*).

1°. en, which becomes é before t, c :— éirteact (O.I. étsecht) péadaim, péitir (O.I. étir < ad-cota-enta). But see p. 242; ðéicín (ḡdo-en-ci). In teapḡas, eapḡar, eapḡna the e is short, irregularly.

2°. ind :— tionnḡenaim. The d appears in the O.I. perfect tindarscan (to-ind-ro-scan); ionntamail, similitude (ind-samail); tionntóð (to+ind+ soud; cf. iompóð), tionntuḡim; ionnpað (attack. O.I. ind-red; root "reth," run); indarpe, mod. ionnapað(ð).

3°. in-before vowels and many consonants :— inḡiúcað, Inid (L. initium) inḡte (humility) tinḡeað (aspiration (to-in-fed (švet))); inðeap (estuary).

- 4°. ini :—úinnuige, úinnuigte (< er-ini-gude : mod. suirde) inġean ; Ogham inigena
- (u) ior :—ioctar (probably on analogy of uactar) ; íreat. Pedersen derives it from ípēd-su. It is possibly a genitive from the base of the preposition in ; cf. aet ; Gk. ἐκτός. Cf. L. in-tus ab-s. Adverbial in r-ior, t-ior, an-ior.
- (v) ó, úa and oð, uað :—
- 1°. iobairt, iobairt (ad-od-ber) ; diomair (di-ud-mess), cúmṁad (com-ud-ding).
- 2°. After fo, ro, to > fód, ród, tód :—fódra (fo-oð-saire) tódail (to-oð-sadail).
- In tobair (to-od-ber) and torad (to-oð-siag) we have short o.
- 3°. Before i, r > ó, ua :—tionól (do-in-ó-la). Cf. Latin AU-fero.
- (w) ór :—uactar (cf. Gall. Uxello-dunum, i.e., Hightown. L. auxilium, Gk. αὐξάνω). We have it adverbially in r-uair, t-uair, an-uair. Pedersen derives it from †oup-su and uactar from †oup-tero- (I.G. pt > cht). Goth. iup = upwards.
- (x) re- (before) :—réam-focal, réam-fuiriuḡad (preposition) ; cf. Lat. prae, pri-mus, prin-cipium ; Gk. πρίν.
- (y) ro- (L. pro). In Mod. Irish the o is long, in its adverbial use with adjectives :—ró-mairt, ró-fuair. It combines initially with only a few verbs—raib, ruḡ, raínis, rinne, riḡim, roicim (ro-saigim) (now usually rroicim, rroirim) rice (in-ḡo ricei, but mostly without the ro- now, as ḡo nuige (as far as). In most cases it is joined to a preceding particle—ḡo, ní, muna, etc. Preceded by de > deair :—deairmḡad and deairmḡad. We have it in roḡa (choice) raḡad (robud < ro-† bud ; cf. Gk. πρὸ-ν-θ-άνομαι) = warning.

- (z) *read* :—*readáirim* (present, bestow) ; *readáradh* *noctas* = A Christmas box. Formed apparently from the prep. pron. *readar* = past you (2nd sing.) ; cf. L. *secus*.
- (j) *tar*, *dar* :—*toirimear* ; *tarimteacht* (obs.).
- (k) *to* (pretonic *to*) :—
- 1°. Before consonants, mostly *to*, (*tu*), *tó* (with compensatory lengthening) :—*tuirim* (O.I. *tothaim*) *tómar*. Reduced to *ti* (with compensatory lengthening) in *tígeacht* (on analogy of *tigim*, *teacht*. In O.I. it was *tuirdeacht* (*tuidecht*) with *o* instead of *th*.
 - 2°. *ta*, *tá*—*tabair*, *tárla* (on analogy of *-tarat*, and because of loss of *a* in *do-rala* : *-tarla* (In O.I. the 1st *a* was short.
 - 3°. *te*—in *teitigim* (*do-téig*) possibly from *to-en-téig* > *teillgim*. Thurn. I, 481.
 - 4°. *ti*—in Connaught form *tiubhar*, on the model of the old reduplicated future with *i* in reduplicating syllable.
 - 5°. Before vowels :—*t-* (except before *oo* > *tó*, *tua*, *tógáil*) :—*tigim*, *tuigim*, *tugas*, *tímceall* (í because of position before *mbé*).
 - 6°. *tó* before *for*, *od*, *fo* :—*tórmag* (*to-for-mag*) *tógaim* (*to-od*-).
- (q) *tré* :—*tríall*. Cf. *adall*, *taball*, *riall*.

The following prepositions are not used in Composition :—*as* (except with pronouns), *am* (except with 3rd s. pronoun in *amair*), *le* (except with pronouns), *go* (*to*) (except with pronouns), *read* (with perhaps one exception), *ol*. The following only rarely :—*riad*, *ion*, *eactar*, *cead*, *gan* (only in *ceanntar*, *ceana*), *iar*, *ir*, *ór*, *tar*, *tré* (except with pronouns).

The following are preserved **ONLY** in Composition:—*ad*, *ait*, *in*, *o*, *fa*, *ea*, *ce*, *ir*, *ro*, *for*, *cóm* (as prep.), except in such expressions as *go n-íomádo réad* (L.O.). *Seac* (outside composition) is generally followed by *ir* (*asur*); *re*, occurs, outside composition, in the form *íom*, and (as an adverb) in the form *íam*. *im*, outside compounds, takes the form *um* (probably through loss of stress in such forms as *umam-rá*). The modern preposition *cum*, *cun* (earlier *dochum*, is a noun < †Kudsmen; L. *cacumen*; or, according to the latest derivation < *toicim*) is used separately with nouns; the prepositional pronouns with which it is usually associated (*cúgam*, etc.) are originally formed from *co*, *go* (= to).

C.

Suffixes.

I. Nominal Suffixes.

(a) Verbal Nouns. These have been already dealt with (pp. 248-252).

(b) From **Adjectives** :—

1°. -e (Old -ia. Cf. L. *sapient-ia*) *ráire* (now = welcome; originally = joy, from *ráir* = joyous) *ruaire*, *ruairge*. Sometimes -i in Mod. I. for earlier -e. E.g., *minicí(ge)* for mid. I. *mence*. In O.I. this was the ordinary way of forming a noun from adjectives in -ac. In modern Irish we frequently use for these also the suffix -ar. E.g., *buíreach-ar*, *áireach-ar*, *áireach-ar*, *beairteach-ar*. With many adjectives, however, this suffix -e is not used. E.g., *mór*, *beag*, etc., adjectives in -am; those ending in a vowel, e.g., *ceannra*, *te*.

2°. -e (neut. 10- stem) *veire*, *maire*. There is no distinction any longer between these and 1°.

3°. -isse (Mod. *ire*) an extension of No. 2° *raoire*

(*r̄aor*), *ṽaor̄ir̄e* (*ṽaor*). These of course in the modern language are fem.

- 4°. -*tut-* (O.I. nom. in -*u* ; cf. L. *juventus*) ; In Mod. I. the ending is either -*a*, or -*e* :—*beaṽa* (O.I. *bethu*) < *beo*, *r̄láinte* (O.I. *slántu*).
- 5°. -*as* (old -*us* < *essus*, *estus*, and -*as* < *assus*) :—*ionnraṽar*, *binnear*, *cormáitear*, *cuibear* (earlier *cuibṽear* < *cubair̄*) ; *raic̄ior* (O.I. *faitigus*) < *raiteaṽ*, lit. fore-seeing, cautious. This meaning is close to the modern meaning in many places—shy.
- 6°. -*s* from monosyllabic adjectives :—*baor̄ir̄* (*baot̄*) *ṽaor̄ir̄* (*ṽaot̄*) *ṽnár̄* (*ṽnát̄*) *r̄c̄ir̄* (*r̄c̄it̄*, tired ; cf. *éarṽair̄*, quick) ; *tear* (*te*) does not belong here. It is probably < †*tepes-tu-* *c̄rior* (girdle) comes from the same root as *c̄roiṽe*,—†*k̄rd-su*.
- 7°. -*aṽt̄*, to form abstracts :—*ceannraṽt̄*, *ṽiorraṽt̄*, *cormálaṽt̄*, etc. I.G., -*akta* probably from root *ag-* drive, and therefore = that which is driven. Hence *group* ; then *nature*.
- 8°. -*a* (now usually -*e* instead, 1°). Mid. I. *boṽta*, now *boiṽte*. But *úr̄laṽra* (from verb) *ceannra* (originally *noun*, now an adjective. The old adjective was *cennais*).
- 9°. -*tas*, -*das* (= Mid. I. *tu*, + *as*) the former after consonants, the latter after vowels :—*b̄réant̄ar* (Mid. I. *bréntu*) *ṽor̄ṽaṽar* (Mid. I. *dorchatu*).
- 10°. -*ar̄*, *aṽar̄* (in a few nouns). There are many numeral nouns in -*ar̄* (from *r̄ear̄*) :—*aonar̄*, *triúr̄* (the old dative ; the nom. was *triur̄*), *ceat̄ar̄*, etc., *iolar̄* (*iol* = many). The few in *aṽar̄* seem to take their origin from *raṽaṽar̄* (*raṽaṽ*)—this perhaps because of *cláṽar̄*, also = dirt, mud. The original meaning of *raṽaṽ* (L. *salax*, from *salio* = I leap)

- was lustful, lecherous. The meaning, however, has broadened. On the model of *ṛalaḁar*, apparently, are formed—*laḡaḁar* (weakness, from *laḡ*), *maillaḁar* (with *ṛaḁairic*) = slowness, weakness.
- 11°. -*ṛ* from adjectives in -*ḁ*:—*ṛeaḁmannāḁ-ṛ*; *carṛḁannaḁ-ṛ*.
- 12°. -*aḁ*:—*uaḁaḁ* = singleness, unity, singular number < root of Gk. *αὐτός* (self).
- 13°. -*iōe* (preceded by a suffix -*qo*, diminutive) *ṛeanaḁaiōe*; also -*ar* (preceded by the same suffix) *ṛeanaḁar*; cf. Latin *senex* (oldish; the suffix *qo* does not appear in this word in Latin outside the nom. sing). *re-ci-pro-cus* = going backwards and forwards (from *re* and *pro*).
- 14°. -*ṛeaḁ* (fem.) Cf. L. *issa* *ḡaillaṛeaḁ* = foreign woman: earwig. *ōinṛeaḁ*; *bāinṛeaḁ* = a white cow (*bān*); *céirṛeaḁ* (the female blackbird: *ciar* = black); *mínnṛeaḁ* = a young she-goat (*meann-ān*, *míonn-ān*).
- 15°. -*is-tero-* (-*ṛear*); *ṛinnṛear* (*ṛsen-is-tero-*) “is” is the comparative suffix (*iōs*, *ies*, *is*) in its weakest form, seen in L. *magis* (for the other two, Lat. *major* (*mag-iōs*), *majestas* (*mag-ies-tas*)). *Tero-* is the compar. suffix common in Gk. (cf. L. *al-ter*, *in-ter*. Eng. *other*, *whether*. I. *alltar*, *ceanntar*, *ceadḁtar*, etc.).
- 16°. -*ḁ*:—*ṛāṛḁ* (desert).
- 17°. -*ine*:—*ṛíṛinne*. The *n* is doubled in *ṛíṛinne* according to *MacNeill's law*.
- 18°. -*ōḡ*:—*ḡnāḁōḡ* (wild beast's lair).
- 19°. *ān*, diminutive:—*beaḡān*, *móṛān*.

(c) From Nouns:—

- 1°. -*ḁḁṛ*:—*ḁiaḁṛ*, *ḁaonnaḁṛ*, *ṛeaḁṛairṛeaḁṛ*, *ṛilīḁeaḁṛ*

In early I. frequently from nouns in *-eam*:—*bhreiteamnacht*. From these the termination *-mnacht* spread. E.g., *bibdamnacht*. From this noun the modern *bíteamnac* seems to have been formed.

- 2°. *-áctain, áctaint -éaint* (the two latter for verbal nouns):—*cuirdeáctain, aipeáctaint, aitéoóéaint* (see p. 251).
- 3°. *-as*:—*lánamnar, áóaltar* (a double suffix here. From *áóall* = adultery, concupiscence, with reminiscence of the L. *adulterium*, perhaps). Now usually *áóaltarnnar* from the adjective *áóaltarnnac*, which owes its suffix perhaps to the adj. *eaéarnnac* (which again is influenced by the Lat. *externus, extraneus*).
- 4°. *isse* (mod. *ipe*) a neuter *io-* stem:—*fiáðnuire* (Directly from the noun *fiáðu* (gen. *fiáðan*).
- 5°. *-rað, raíð*: Collective. (There were two such suffixes in O.I., one neuter (connected probably with *reth* run), the other fem. (connected with I. *riad* = journey, Gallo-Lat. *rheda* = chariot):—*luaitreáð* (ashes) now *luaitreác*; *oiḡre* (ice) O.I. *aig-red*; *ḡníomrað* (from this comes the strong plur. of *ḡníom*, *ḡníomairṫa*). So *ḡeimreáð* (Gk. *χιών*, L. *hiems*), *ramrað*. (Cf. *Samain*; Gk. *ἡμέρα*) *ladórrað*(m), *macrað*(f).
- 6°. *-lait*.—Collective. Really the noun *flait* = kingdom:—*éanlait*(e).
- 7°. *-taráct*.—Collective—*banrtaráct*.
- 8°. *-airt*.—Collective—*conairt* (hounds). Possibly we may see here the word *rrait* (series), L. *sero*. For change in compound cf. *breit*: *taðairt*.

- 9°. -*tae*.—Collective. (The word *rlóḡ*, *rluaḡ*) ; *teaḡ-tae* (household) ; *muctae*.
- 10°. -*íde* (earlier *id*, *ith*). The agent :—*rcéaltáide*, *ainmníde* (Nominative).
- 11°. *aí*, *eam* :—*breíteam*, *féiceam* (debtor) *óúiteam* (creator) ; *fealltam* (philosopher) is a borrowing from the L. *philosophus* (Gk.), but has been assimilated in form to these nouns. The old form was *felsub*.
- 12°. -*aire* (Lat. -*arius*) :—*teaḡaire*, *reaḡaire*, *báraire*, *áaire* (a brood-mare). Cf. *raaire*, an ambling horse, and Eng. *palfrey*.
- 13°. *óir* :—*coimnteoir*, *óirreoir*.
- 14°. *úir* :—*oóctúir* (m. 3rd decl.). But *CRÉATÚIR* (f. 2nd decl.) is from L. *creatura*.
- 15°. -*tóir*, -*óir*, -*aoir* (L. -*ator*), *ceoltóir* ; *rpeat-aóir*, *breaḡaóir*.
- 16°. -*án* (masc. diminutive : < *†agnus*) :—*enocán*, *uomán* (O.I. *lem*, L. *ulmus*).
- 17°. -*aḡán* (dim.) :—*íoraḡán*, *aoḡaḡán*. Here we may have an accretion of the *ḡ* of *beaḡán* ; or else a double suffix—the Britannic suffix *óg* (= I. *ae*) + *án*. Other varieties of this diminutive are -*acán*, *aḡán*, -*racán*, *aoán* :—*méaraḡán* (thimble), *rḡaḡaḡán* (strainer), *raimnaḡán* = a salmon trout (lit. a yearling trout, if from *ram* = summer ; cf. *ramaire* = young heifer < *sam* + *reapḡ* = unfruitful, dry ; *cnúoán* = gurnet is derived, from the adj *cpuaio* ; also *cpúoán*, *cpuaḡoán* (Z.C.P. VII, 2, 405). For the converse change of *cn* > *cp* cf. Ulster *cpoc* (*enoc*), *cpám* (*enám*) ; *boḡraḡán*, *bioránaḡoán* (pin-cushion), *breaḡaḡoán* (toy).

- 18°. -*naio* (Fem. diminutive) O.I. *nat* (e.g., *óthathnat*; *uačadō*: *pauculus*). *bláčhnaio* (Little Flower), also *bláthnat* (weasel) which *may* be the same word. *Oranncaio* (flea) is < *veapč-naio*.
- 19°. -*in* (Dim.) *řin*, *ńoin*. Same as I.G. suffix -*ino*-. Cf. Gall. *Ticinos* (Ir. *teicim*, I fly?), Eng. *swine*; *su-ine*: L. *sus*.
- 20°. *ós -čós*:—*óřočs*, *řičeós*, *bábós*, etc. Generally diminutive; *miolčós* = *gnat*; *cuapnós* (nest of honey bees).
- 21°. -*ne*, -*ine*:—(Dim. or Collective): *řotč*; *řoitčne* (a single hair: so *řuainne*); *řřán*; *řřáinne*. *ain-čine* (stormy weather; *an-řad* = storm).
- 22°. -*lo* (I. *al*):—*Cačal* (cf. L. *Catullus*), *čuačal* (*čuačal* = withershins). *veireal* = the turn to the right. Earlier we find *tuaithbél*, *tuaithbil*, suggesting that the second element is -*béal*. It is however certainly -*sel* (*svel*) Irish *řeal*, turn, time, spell, space. Further *čimeal* (darkness); cf. L. *temere*, *tenebrae*. *néal* (*neb-lo*) *coll* (hazel:—L. *corylus* = *cosylus*, Eng. *haz-el*).
- 23°. *anar*:—in *čřéadōanar*, originally a period of three days, from O.I. *čřéve*, three things, but under the influence of the Latin, *triduanus*. Now = abstinence.
- 24°. *čeapč*:—in *čuaipčeapč*, *veipčeapč*. The *ř* of *čuaipčeapč* seems to be due to *veipčeapč*. Cf. converse influence of *čuaio* on *čeap* (instead of *veap*). The origin of the suffix is obscure; could it be connected with the L. *pars*?
- 25°. *čann*:—the place where things or persons are kept; *leabapčann*, *očapčann*, *amapčann*, *apčmleann*. But *ann-lann* = *sauce* contains the Welsh *llyn* = drink. Cf. I. *linn*.

- 26°. $\tau\alpha\rho$:— $\alpha\iota\tau\epsilon\alpha\tau\alpha\rho$: $u\check{\zeta}\tau\alpha\rho\tau\acute{\alpha}\rho$ (In P.H. $augtorta\check{s}$).
In Mod. I. the second α is long.
- 27°. $-\alpha\check{\epsilon}$:— $coimnte\alpha\check{\epsilon}$ ($connte\alpha\check{\epsilon}$) = stubble < Middle I. $condall$, stalk, stubble.
- 28°. $-\alpha\rho na\check{\epsilon}$ (a double suffix $-\alpha\rho$ (belonging originally to nouns like $\epsilon\lambda\zeta\alpha\rho$, $c\acute{o}\zeta\alpha\rho$: in this last it is not a *suffix*) + $na\check{\epsilon}$ (the suffix $-\alpha\check{\epsilon}$ added to $-n$ stems) :— $c\acute{o}\zeta\alpha\rho na\check{\epsilon}$, $\epsilon\lambda\zeta\alpha\rho na\check{\epsilon}$ (the suffix is usually diminutive, but this word means *heavy* rain ; so however does the simple $\epsilon\lambda\zeta\alpha\rho$; it has perhaps an iterative force here, referring to the frequent falling drops). Then also— $cn\alpha\zeta\alpha\rho na\check{\epsilon}$ (crackling, rustling noise) < $cn\alpha\zeta$; $m\acute{i}\acute{o}\zeta\alpha\rho na\check{\epsilon}$ (dozing) ; $u\alpha\check{\epsilon}\alpha\rho na\check{\epsilon}$ < $u\alpha\check{\epsilon}$, (sighing) ; $tuib\epsilon\alpha\rho na\check{\epsilon}$, $tuib\alpha\rho na\check{\epsilon}$ (collective : weeds in general) $\zeta n\acute{u}\rho\alpha\rho na\check{\epsilon}$ (under-lowing of a cow) ; $\rho i\acute{o}\rho\alpha\rho na\check{\epsilon}$ = whispering ($\rho i\acute{o}\rho\alpha$).
- 29°. $-\alpha\check{\epsilon}\tau\alpha\check{\epsilon}$. Apparently also a double suffix from $-\alpha\check{\epsilon}\tau$ + $\alpha\check{\epsilon}$ (or $\alpha\check{\epsilon}$ + $\tau\alpha\check{\epsilon}$) :— $\zeta n\acute{u}\rho\alpha\check{\epsilon}\tau\alpha\check{\epsilon}$ (under-lowing < $\zeta n\acute{u}\rho\alpha\check{\epsilon}\tau$) ; $ca\rho\alpha\check{\epsilon}\tau\alpha\check{\epsilon}$ (coughing).
- 30°. $-\mu\alpha\check{\epsilon}$, $-\lambda\alpha\check{\epsilon}$ (of the noises made by animals) :— $\alpha m\alpha\rho\tau\mu\alpha\check{\epsilon}$ (barking) ; $\zeta\acute{e}m\mu\epsilon\alpha\check{\epsilon}$ (lowing ; also $\zeta\acute{e}m\mu ne\alpha\check{\epsilon}$) ; $\zeta\rho\acute{\alpha}\zeta\alpha\lambda\lambda\alpha\check{\epsilon}$ (clucking of hens) ; $m\acute{e}\acute{\epsilon}\tau\epsilon\lambda\alpha\check{\epsilon}$ (bleating) ; $\rho i\acute{o}\rho\alpha\mu\alpha\check{\epsilon}$ ($\rho i\acute{o}\tau\alpha\mu\alpha\check{\epsilon}$, neighing). $-\alpha\rho\tau\alpha\check{\epsilon}$ in $\rho\rho\alpha\acute{o}\tau\alpha\rho\tau\alpha\check{\epsilon}$ (sneezing) and $u\alpha\lambda\lambda\epsilon\tau\alpha\rho\tau\alpha\check{\epsilon}$ (of swine).
- 31°. $-\zeta\alpha\lambda$, $\zeta\alpha\lambda$, $u\acute{i}\acute{o}\tau$:— $\zeta\rho\acute{\alpha}\zeta\zeta\alpha\lambda$ (= $\zeta\rho\acute{\alpha}\zeta\alpha\lambda\alpha\check{\epsilon}$), $\zeta n\acute{u}\rho\zeta\alpha\lambda$ (lowing) ; $\rho u\rho u\acute{i}\acute{o}\tau$ (pouting) ; $c\alpha m\alpha\rho\tau u\acute{i}\acute{o}\tau$; $b\rho\acute{u}\acute{\epsilon}\tau\zeta\alpha\lambda$ (belching) ; $\rho\epsilon\alpha\tau u\acute{i}\acute{o}\tau$ ($\rho\epsilon\alpha\tau\zeta\alpha\lambda$) (whistling).
- 32°. $-\text{sine}$ (cf. 21) :— $\rho\acute{\alpha}\rho\tau\text{ine}$ (< $\rho\acute{\alpha}\rho\acute{o}$) < $\rho\acute{\alpha}\rho\tau\rho\text{ine}$. For change of \acute{o} into τ before ρ cf. $c\rho\acute{o}\tau$ < $c\rho\acute{u}\tau$ in phrase in $c\rho\acute{u}\tau \rho\acute{in}$. Also Ulster $b\acute{i}\acute{o}\tau \rho\acute{e}$ < $b\acute{i}\acute{o}\acute{o} \rho\acute{e}$.

(d) From **Adverbs** or **Prepositions of place**; and **pronouns** :—

-*tar* :—*oirítear*, *iarítear*, *uadítear*, *íochtair*, *ceannhtar*, *allhtar*, *eadítear* (exterior) *airítear*; *ceadítear* (originally, each of two; now mostly with negative-neither); *neadítear* (from O.I. *nech*), *ionadítear* (intestines).

(e) From **Verbs** :—

- 1°. -*ir* : the agent, or kindred meaning :—*áinirir* (accusative case < ad-ness-).
- 2°. -*áct* : abstracts :—*tuigteáct*, *beannuigteáct* (derived directly from participle).
- 3°. -*ar*, -*tar* :—*tabairítear*, *ráḡalítear* (also directly from verbal adjective in *te*, *ta*).
- 4°. -*nt* (-*ad*) :—*caraid* (= he loves : still alive in Ulster). Cf. L. part. in- *NT*-.
- 5°. -*uos* (cf. Gk. perfect participle active in -*ωs*) *Coimruiu* (Lord) < †*com-med-wōs* (Root of *midithir* = he judges; vb. n. *meair*).
- 6°. -*s* :—*bár* : originally vb. n. to root *ba*-; cf. Gk. *ἔβη*; Sk *a-ga-t*.
- 7°. -*am* :—Agent. *luam* = pilot, from root †*pleu-sail*.
- 8°. -*neoir* (through verbal nouns in -*n*) -*tóir*, *adóir* :—*rḡrībneoir* (*rḡrībinn*), *moltóir*, *riḡeasóir*.
- 9°. -*tar* :—*lótar* (canal) L. *lavacrum*; Gk. *λουτρόν*, bath; *tarladtar* (gimlet); Gk. *τέρετρο-ν*.
- 10°. -*aire* :—*cladair* (lit. a digger; *claidirigim*, I dig; *claidhe* = a fence; *cladair* (*Dineen*) = a fish after shedding its spawn, should be spelled *cladair*. It is the same word, the change of meaning being sufficiently clear (Z.C.P. VII, 2, 369).

II. Adjectival Suffixes :—

(a) From **verbs** :—tio- (τε, τΔ, τε, τΔ) : buaitte, molta, beannuigte, fagta.

(b) from **numerals** :—

1°. -to, -eto : reiread, cúigead, veicmad (we may look upon the *m* here as the final *m* of †dek_m).

2°. The double suffix *mmo* + *eto* :—(I. mad, amad) ceachtamad, triomad, etc. In the I.G. period apparently sometimes the -mo suffix, and sometimes the -to suffix was used. Hence L. decimus (†dek-*mmo*-s), Gk. δέκατος (†dek_m-to-s). The combination in Irish was helped by reachmad, veicmad (where *m* belonged to the cardinal) and nomad where *m* may represent the original final *m* of novem (cf. Gk. ἐνενήκοντα).

(c) From **Nouns** :—

1°. -d(a)e :—(Mod. da, ta) :—da is often pronounced -sa :—maoda, rioxda, croda (crú, blood ; L. cruor, cruentus), daonna (O.I. doinde, from plur. of duine), banta ; muinnteara, neamta (heavenly), coitneara. This suffix denotes—quality, mode, belonging to, material, time, origin.

2°. -ac :—uilecómactac, peactac, onómac, éireannac, innéadónac, buideac, oleaxtac (M.I. dligthech).

3°. amail :—fearamail, flaitreamail. English -ly.

4°. ineac } (From -n stems with addition of -ac) :—
anac } ainmneac, Albanac, marctanac, veirtineac
(cf. Sc.G. déistinn, teeth on edge, disgust < dét ?
Or Mid. I. déistiu = refuse of everything) ;
muactanac,inntinneac ; then added to words which
did not end in -n :—toitneanac, veirdeanac,
veirtineac. Words like eactannac may have

had some influence also ; cf. L. *externus*, *extraneus*
 ḁḁḁḁḁḁḁḁ.

5°. -iḁe :—*colnaiḁe*, *uḁaiḁe*, *ḁíḁ-ḁéillirḁe*, *eḁḁnaiḁe*
 (wise).

6°. -ḁḁḁḁḁ :—(From nouns in -ḁḁḁḁḁ(ḁ)) :—*cḁeirḁe-ḁḁḁḁḁ*, *oirḁeḁḁḁḁḁ*, *ḁeḁḁḁḁḁḁḁ*.

7°. -ḁḁḁ :—(= the adjective *móḁ*) :—*ciallḁḁḁ*, *éḁḁ-ḁḁḁ*, *ḁonnḁḁḁ*.

(d) From **prepositions** :—*ḁo* :—*uḁḁḁḁ* (*óḁ*), *íḁeḁḁ* (*íor*).

(e) From **adjectives** :—

-ḁḁ :—*ḁeoirḁḁ*, *móḁḁḁ*.

-ḁḁ :—*ḁléirḁeḁḁ* = a mullet (< ḁbhleiti-ko- (Z.C.P.
 VII, 2, 389) lit. the sparkling one ; cf. Eng. blithe).

D. Miscellaneous :—

1°. *ionḁḁḁ* (equal to, all one, the same) is derived by
 Pedersen from the def. article + *ḁon*.

2°. *éirḁḁḁ* seems to be gen. of the noun *éirḁeḁḁ* (m. and f.
 Cf. the phrases *ḁḁ éirḁḁḁ*, and *ḁuḁḁ éirḁḁḁ*). In
 earlier I. we frequently find what seems to be the
 fem. dat. used adverbially (without a preposition) :
 E.g., P.H. 3506 *co ro-b ḁḁn écin* (there especially) ;
 3758, *is doig écin*, it is quite likely ; 3855 is *demin*
écin, it is absolutely certain ; 7898, *acht induind*
fén écin, but in our own selves ; 7934, *acht is*
indíu écin, on this very day ; 3095, *co mad he*
Ísu écin. But we also find the adjectival use :—
 344, *oen bliadain écin*, one year anyhow ; 2504,
eirc co locc écin, go to some place or other. *éirḁḁḁ*
 is sometimes used wrongly by learners instead of
ḁḁḁḁḁ. Speaking generally *ḁuime éirḁḁḁ* = Lat.

aliquis, but *ruine áiríte* = Lat. *quidam*; so
ruo éigin = *aliquid*; *ruo áiríte* = *quiddam*.

- 3°. *íapaeta* seems to be gen. of *íapaet*. Distinguish
capall íapaeta and *íapaet capall*.

CHAPTER XV.

Change of Meaning in Words.

Words change their meaning in two ways :—

- I. By association with different prepositions, particles etc., in composition.
 - II. By the broadening or narrowing of their connotation owing to various psychological or other causes.
- I. (a) $\alpha\eta\alpha\epsilon\alpha\iota$, by itself means *protection, deliverance*. When combined with the preposition *ad-* it means *burial* : $\alpha\theta\eta\alpha\epsilon\alpha\iota$. Also, with metathesis of η and ι , and lengthening of $-\alpha\eta$ to $-\acute{\alpha}\eta$:— $\alpha\theta\iota\alpha\epsilon\acute{\alpha}\eta$. Then further by assimilation of ending to that of verbals in $-\alpha\theta$, $\alpha\theta\iota\alpha\epsilon\alpha\theta$, the usual form in Munster at the present day.

Combined with $\tau\omicron-$ and $\iota\eta\omicron-$ it means the act of *bestowing*, O.I. *tindnacul*. But the word has undergone similar changes to those of $\alpha\theta\eta\alpha\epsilon\alpha\iota > \alpha\theta\iota\alpha\epsilon\alpha\theta$, its modern form being $\tau\iota\omicron\theta\iota\alpha\epsilon\alpha\theta$ (with loss of η before first θ (now aspirated) and compensatory lengthening of ι). The plural $\tau\iota\omicron\theta\iota\alpha\epsilon\tau\epsilon$, $\tau\iota\omicron\theta\iota\alpha\epsilon\tau\acute{\iota}$ = benefits received.

- (b) There was an old verb *caraid* = he loves (cf. L. *carus*, *caritas*, Fr. *chère*). It survives still, but is not much used. We find the root in several compounds, however, with more or less change of meaning : With $\omicron\theta-$ prefixed, and $-\alpha\eta$ suffix $> \omicron\theta\eta\alpha\eta$ = hunger ($\omicron\theta-\epsilon\alpha\eta-\alpha\eta$). With the preposition $\alpha\theta-$ $>$ *accur* (O.I.) = joy. The mod. I. $\alpha\epsilon\alpha\eta$ = profit, loan, use of a thing ; also tool, instrument, may be the same word. At all events

we have it in a compound with the negative *an-*, viz.: *anacair* = affliction. *Cíocair* = ravenous hunger > *cíoc* + *cair*- (two *c*'s coming together > unaspirated *c*). So *trócaire* = mercy < *tróg-* *cáire*, lit. loving pity.

- (c) *ciall* = sense, understanding. With *oí-* it means "one's best effort" *oícheall*. With *fir* (wood; a letter of the alphabet) it means a chess-board, the game of chess *firócheall* (now often spelled *firécheall*).
- (d) O.I. *fed-* v.n. *fedan* (†*vedhna*) = lead. With *ar-* and *com-* v.n. *erchót* it means *hinder*. With *root* and *meaning*, cf. Eng. *wed*; and for meaning the L. *duco* (in *matrimonium*).
- (e) O.I. *gal* (cf. Gk. *χολή*) v.n. of O.I. *fichid* (cf. L. *vi-n-co*), he fights.

There are various compounds in mod. Irish:—

With *air-* *iorḡaíl* = contention, attack, battle.

„ *oí-* *oíḡaíl* = vengeance.

„ *ro-* *roḡaíl* = robbery, depredation.

roḡtuiríe = robber.

„ *to-* *toḡaíl* = destruction. With *fine-*

finḡaíl = slaughter of a tribesman.

„ *ek(s)-* *eaḡaíl* = fear.

(f) *riacá* = debt, obligation. With *com-* *coibé* = dowry.

(g) The verb *ḡaib* (L. *hab-eo*) occurs in many compounds:

With *ro-a-* *ráḡaim*; cf. L. *adhibeo*.

„ *con-* *conḡaim*, *coimḡaim*; cf. L. *co-hib-eo*.

„ *oí-* *oíḡbáil*; cf. L. *debeo* < *de-hib-eo*.

„ *to-for-ess-* *tuairḡbáil* (account); cf. L.

ex-hib-eo.

„ *ro-* *ráḡáil*.

With *oí- in- :—oíongbáil* (equal, match) ; cf. Eng. a great "*take*."

„ *to-oó- :—tóḡáil*.

„ suffix *-la :—ḡablaí* = fork ; estuary ; land enclosed at confluence of two rivers ; the groin ; prop, pillar. The diminutives *ḡaiblín, ḡóilín* are common in place-names.

(*h*) *-ḡairpe* = the act of calling (simple, *ḡairm*) ; cf. L. garrulus. The root *gar-* occurs in many compounds. With *ao- aḡra* (also *aḡrao, aḡairt*) = challenge, revenge, dispute.

„ *to-ao- taḡra* (also *-ao, -airt*) = pleading, alluding to. The forms in *-airt* are due to *taḡair, taḡairt*.

„ *in- :—inḡairpe* (feeding of cattle) ; cf. *inḡíor*.

„ *to :—toḡairm* = summons, invitation, petition.

„ *fo- oo- :—fóḡra* = proclamation.

„ *fritḥ :—freaḡra* = answer ; *freaḡairt* = answering.

„ *fo- :—fóḡar* = sound, noise.

„ *oe- fo- :—oeoḡair* (diphthong : *de-* is here the composition form of *oó, oá* (2)).

(*i*) *ḡnīm* = I do, make. (Root gen. *gne, gn* (L. *gigno*, Gk. *γίγνομαι*). Vb.n. *ḡníom*. In many compounds : With *di- :—deánam* = do, make.

„ *fo- :—fóḡnam* = service. Adj. *fóḡanta* = serviceable.

„ *com :—congnam* = help. Cf. *caḡair*.

„ *ao-* and suffix *-tom :—aigneaó* (*fad-gnítom*). For meaning cf. L. *natura* (*nascor*) with *gigno, γίγνομαι*, genus, *ḡénos*.

(*j*) Root *gus* : Eng. *cost*. L. *Au-gus-tus*.

With $\mu\text{-}$:— $\mu\text{o}\zeta\Delta$ (choice ; usually *subjective* ;
 $\text{o}\epsilon\text{in } \text{o}\text{o } \mu\text{o}\zeta\Delta \mu\text{u}\text{o}$.

$\tau\text{o-}$:— $\tau\text{o}\zeta\Delta$ (choice ; usually *objective* ; $\tau\text{o}\zeta\Delta$
 $\text{f}\mu\text{r } \text{i}\text{p}\epsilon\Delta\text{o } \acute{\epsilon}$.

Sometimes, however combined, $\tau\acute{\alpha} \tau\text{o}\zeta\Delta \gamma \mu\text{o}\zeta\Delta \text{n}\acute{\alpha}$
 $\zeta\Delta\epsilon\text{o}\iota\zeta\epsilon \Delta\text{n}\text{n}$.

With $\text{imbi- } \mu\text{-}$:— $\text{iomop}\mu\text{o}$ (O.I. *immurgu*) =
 however, indeed, moreover ; also, but, now.
 Lit. the opposite choice.

- (k) $\text{t}\acute{\epsilon}\text{i}\zeta$, leave, let, lay (cf. L. *linquo*) : In Mod. I. the *e*
 is usually short (M. $\text{t}\epsilon\text{o}\zeta$). With Δr : $\text{t}\epsilon\text{i}\zeta \Delta\text{r}$ =
 pretend.

With *od-ess* > $\text{o}\text{r}\epsilon\Delta\text{it}$ ($\text{o}\text{r}\text{t}\Delta\text{i}\zeta$) = open.

„ *to-od-ess* (to being dropped in mod. I. and
 ro inserted before oo) > $\text{r}\text{u}\Delta\text{r}\zeta\Delta\text{it}$ = re-
 deem, rescue.

„ *to-en-* > $\text{t}\epsilon\text{i}\zeta\text{i}\text{m}$ = throw away.

- (l) From the root $\text{pl}\acute{\epsilon}$ (L. $\text{pl}\acute{\epsilon}\text{-nus}$, Gk. $\pi\lambda\acute{\eta}\text{-}\rho\eta\varsigma$) in its weakest
 form. *pl-* we get $\text{t}\text{u}\text{i}\text{t}\epsilon$ (flood), $\text{o}\text{i}\text{t}\epsilon$ (deluge),
 $\text{r}\mu\text{r}\text{o}\text{i}\text{t}$ (excess < $\text{fo-ro-o}\text{o-}$) ; $\text{o}\epsilon\Delta\text{r}\text{o}\text{i}\text{t}$ (insignificant,
 as adj.) < di-ro-od- .

- (m) From the root $\text{to-n-}\zeta$:—

With $\text{r}\text{o-}$ > $\text{r}\text{u}\text{t}\Delta\text{n}\zeta$ = suffering.

„ in > v.n. *ellach*, originally = union. The
 modern $\epsilon\Delta\text{i}\text{t}\Delta\epsilon$ = household goods, furni-
 ture, cattle, is probably the same word.
 $\text{t}\epsilon\Delta\text{i}\text{t}\Delta\epsilon$ = hearth is from *teme*.

- (n) The root *lu-* = move, energize, v.n. *luud*, gives
 probably the modern $\text{i}\acute{\text{u}}\text{t}$, vigour, energy ; and
 possibly $\text{t}\text{u}\Delta\text{o}$ (mention, discourse, betroth) with
 narrowing of meaning. Thurn. derives this word
 from root of L. *laus*, *laudo* (au > ua). With
 ess- > $\epsilon\Delta\text{i}\text{t}\text{o}\text{o}$ = escape, slip away.

(o) From *meap* (O.I. *mess*, v.n. of *midithir*, he judges) we get—

With *oi-* *oo-* > *oíomar* = pride.

„ *to-* > *tómar* = measure; a riddle; *tuire* (*tómaire*), measure for clothes.

„ *com-* > *cumur* (proportion: then *power*), *cumarac* = lit. well-proportioned, then powerful.

(p) From the root *rig-* bind:—

With *com-* > *cuirpeac* (*cuirpeac*) = a binder; the act of binding.

„ *oi-* > *oipeac* (or it may be < L. *directus* with change of suffix.

„ *fo-* > *fuireac* = act of delaying, keeping (transitive).

„ *ao-* > *árac* = act of binding; *buarac* = tying of cattle.

(q) *peicc* = act of selling:—

With *in-* > *ionnraic* = worthy, (fit to be sold).

„ *ess-* > *éiric* = fine, compensation, “eric.”

(r) *reth-* run:—

With *ess-* *éirim*.

„ *to-* *imbi-* *di* > *timéirpeac* (with suffix assimilated to *teac*).

„ *fo* > *foir* = help, v.n. *foirméin*. Cf. L. *suc-curro*.

„ *to* > *tóir*? pursuit. Also *toirac* = fruit, result; cf. L. *eventus*.

„ *in* > *ionnraic* = attack.

„ *to* (and different form of v.n.) > *tuirur* (cf. Mid. I. *esraiss* (passage way).

„ *di-* *oo-* > O.I. *diúrad*, what's left over.

Here perhaps we should connect mod. I.

ṁúir = drop, with reminiscence of ṁeor.

(s) From saig-, v.n. saigid = act of seeking, going to :—

With ad- > ascid, aice = boon, request. Hence
in-aice = gratis, for nothing, for the *mere asking*.

„ to- ad- > taice (safe-keeping).

„ aith-com-di- > (O.I. cuindchid, without aith-)
modern aicúinge, aicúinge (request, be-
seeching).

„ iar- fo- (and prothetic f-) > iarfaice.
(Earlier iarfaigid).

„ in- > ionnaice = attacking, approach.
(Earlier insaigid).

„ ro- > roicim = I reach. (Now usually
rroicim).

(t) seq- say :—Cf. L. insequē : Gk. ἐννεπε.

With to- ad- > táic = account, rumour.

„ di- o- > dúirgim (awake), O.I. ní diúschí.

„ to- en- com- > teasairg (irregular short e).

„ in- > innaice (speech, gender).

„ suffix -tlo- > rcéal (< †sqe-tlo-m).

„ aice- > aiceairc (Thurn.). Is this airc in
“ ar an gcéal airc ” ?

(u) rní- (L. nī-tor) v.n. rníom :—

With com- cornam = 1° defending, 2° contending.

„ fo- funneam = energy, vigour, momentum.

„ co- ess- ro- téarnam (also téarnó) =
return, recover, steal away, depart, die, etc.

(v) ruicet = race, stock, posterity. With oi-óilleact
= orphan, and with addition of personal suffix
-ice > óilleactaice.

(w) cuma = shape < com-bae (v.n. of benaice).

cuma = all one, the same < †com- smiio (root *sem* (one) of Latin *semel*, Gk. εἰς, μία, εἷς (i.e. †sems, †smiia, †sem).

(x) cié (cií) = left. With ro > rociá = the North. Cf. tuair (North) and tuacáil (caraó tuacáil = the left turn).

II. 1°. connṭaḃairṭ = danger: in Mid. I. doubt.

2°. bronnaim = I bestow. Originally I *spoil, damage*; then *spend, consume*; and finally *bestow*. A good example of specialisation in meaning.

3°. connṛaḃ = *contract*; then *league*. There is no reason to get angry with **connṛaḃ** na Ṣaeóitṣe.

4°. amṛar = 1° want of faith, 2° doubt in general.

5°. ciáḃaire = 1° a digger, 2° thief, rogue, scoundrel, etc. The word ciáṣaire (Din.) = a fish after shedding its spawn, is probably the same word and should be spelled with ḃ (instead of ṣ) (Z.C.P. VII, 2).

6°. O.I. foditiu (v.n. of fo-daim) = suffering: The Connaught I. foigṛe (patience) looks very like the same word syncopated (but cf. O.I. foigde < fo + gude = begging. The change of meaning is intelligible in either case), and with ṣ substituted for the ḃ of the O.I.; the ḃ of foigṛe would represent the O.I. t. The d of O.I. foigde is, of course, aspirated. The Munster foirṇe may go back to the dative form foditin.

7°. O.I. ad-etha = attacks (for the root, cf. L. ita-re, frequentative from ire) has for vb.n. aṛṇeáḃ; modern oirṇeáḃ = tragic fate, death. Also 1ṛ móṛ an oirṇeáḃ ṛṭaite tú = you deserve to be beaten with a rod.

8°. O.I. dringid, steps, advances, has vb.n. ṛṛéim (cf. céim, léim, etc.). In Ulster it means *expectation*,

emulation, etc. Ὀρέμπε = ladder.

- 9°. O.I. *erchót*, v.n. of *ar-com-fed-*, is in modern I. *upcóro*. The old word meant *hindrance*; *upcóro* = evil, damage, iniquity. P.H. 7734: *urchóit na spréide* = the lust of wealth.
- 10°. *feir* is old v.n. of *foaim* = I sleep (cf. German *Wesen*.) It meant however, not physiological sleep, but 'passing the night'; then a night *festival*; then festival in general; then the particular kind of festival which it now denotes. Derivative—*feiripe*.
- 11°. *fuine na sréine*: the setting, going down of the sun. Perhaps from root-*ne* with *fo-* prefixed and *-io* suffix; cf. Gk. *νέομαι* = go or come (Pedersen). *fuin*, knead, bake, is a different word. Pedersen proposes *fo* + *sní*, but this seems unlikely, as one would expect a long vowel. Possibly from the root *snī-* (cf. *fuinneam* and the L. *subnixus*), though we should expect *-nn*. The double *n*, however, would not be such a serious obstacle, as the short vowel in Pedersen's derivation.
- 12°. *ápac* = the tying of cattle; now = security, guarantee, help, hope, opportunity.
- 13°. *fuirpac* (*fo* + *rig*) originally transitive, retain, delay; now intransitive, delay.
- 14°. *tuirpac* (*to* + *rím*) originally = act of recounting; now in specialised meaning—elegy.
- 15°. *maíteam* = pardon (cf. W. *maddeu*, I. *made* = vain). Lit = make nothing of. Its form is affected by *maite*, with which it has nothing to do etymologically.

- 16°. *leiceáro*; kind, sort, the like of; earlier *lethet* (mod. *leiceáo* = breadth). Cf. P.H. 3091, *tria tharm-cruthugad a letheti*, lit. through a transfiguration of its sort (size). Hence we sometimes find a *leiceároe*. In the special meaning of "kind, sort," the word is kept as a fem. and *e* is long (perhaps by association with *méio*), whereas *leiceáo* in the sense of "breadth" is masc. An early example with *é* is found in Gm. Z.C.P. II, 30:—a *lethét sin d'arán*. Cf. No. 17°.
- 17°. *raḡar* (lit. "size" from the English); then kind, sort. Cf. 16° and the English "to *size up*" a person (i.e., tell what *sort* he is).
- 18°. *níl éinne ir annra* *uom ná tupa*. *Annra* is comparative of *annra* (difficult), earlier *annsu*; positive *annse* (< *an* + *asse*, easy). In the idiom quoted it is used somewhat like *meara*, and like *meara*, takes on the meaning "dearer." So the derivative *annraéct* means *love, affection*.
- 19°. *muáðan alla*: In Arran, means a "sparrow hawk," but in W. Munster is used in the sense of *ṁuáðan alla* (also *ṁamán*) = a spider. We find at Ml. 59d as a gloss on "Aranearum" innan *damán n-allaid*. This is a diminutive from the existing word *ṁam allaíó* = a stag. *ṁam* originally signifies a domesticated quadruped (from same root as Lat. *domo*; *domitus*, subdued) and in particular, the cow (a common standard of value in ancient Ireland). Then, with the addition of *allaíó* (wild: *silvaticus*; Fr. *sauvage*) it means *a stag*. The diminutive *ṁamán allaíó* was applied to the spider, because of its swift, vigorous movements, and its precipitate flight at the approach of man. *Márstrander* (Z.C.P.

VII, 2, 409) sees a difficulty in deriving from *ṛam* (in the sense of 'deer') and suggests *ṛam* a worm, reptile, louse (D.I.L.R.I.A., p. 59). In *ṛubán alla* we see folk-etymology at work. It literally means "the little black thing of the wall (*ṛalla, alla*) or of the rock, cliff (*alla, alle*)," *ṛuabán alla* is a further contortion of the original meaning. A common word for spider in Ulster at the present day is *ṛígeabóir* (weaver).

- 20°. *béarlta*: the English language; originally *bélre* = any language (< *bél* mouth).
- 21°. *bíteamnach*, if I am right in deriving from O.I. *bibdu* (guilty, a guilty person) through the abstract *bibdamnacht*, shows considerable change of meaning in the modern language:—thief, beggar, rogue, rascal; padding in the sole of a shoe.
- 22°. *ceao* (permission). Kuno Meyer holds that this is simply -cet of the Latin word *licet* Irishised. From meaning "it is permitted" it has come to signify *permission*.
- 23°. *céapao*: Originally, to *suffer*; now generally, to CRUCIFY, crucifixion, from its frequent use in *céapao ár ṛtígearna íora Críost*.
- 24°. *ṛán* (L. *donum*). Originally gift; Wb. 28^e2: *ní riat na dánu diadi ara n-indeb domunde*, they shall not sell the divine GIFTS for worldly gain; then gift of *poetry*; then a poem; and specially a poem in syllabic, as distinguished from accentual, metre. In Mid. I. business, trade, occupation.
- 25°. *ṛéiric*: originally love of *God* (*ṛé + reairic*); now generally love of *the neighbour*: charity, alms.
- 26°. *ṛeallram*:—flash, blaze, shining; then appearance, likelihood.

- 27°. *caitneam* :—shining ; to please ; love (*cuḡar caitneam* *ḡo'n ainmhir*).
- 28°. *veoraid* :—exile : probably from earlier *veorad*, *veorad* = outlaw, stranger, exile (from *di* + *urad* = a native freeman with full rights). The word also means at present—fugitive, beggar, pilgrim, penitent (with reminiscence of *veor*, a tear). In its present form the word is assimilated to personal nouns in *-ide*.
- 29°. *ḡoḡbáil* (from *di* + *gabáil*), lit., taking away from ; now loss, harm, injury ; want (like *earbad*) in Donegal ; also slight inclination to one side or other ; *cuir inḡoḡbáil é*.
- 30°. *ḡóca* now means likely, probable, rather. It is really the comparative of *ḡóic* (often written *ḡóig* ; cf. Gk. *δοκέω*, L. *doceo*). The *o* was originally short, as in Gk. and Lat. When the comparative meaning of *ḡóca* (O.I. *dochu*) was no longer felt, a new comparative *ḡóicige* (*ḡócaige*) was formed.
- 31°. *ḡualḡur* : originally, one's *right*, what is due TO one. Now, one's *duty*, what is due FROM one. The first sense is also found.
- 32°. *féadaim* : originally, I obtain, get. Now, I can, am able (with accus.) *ní féadfaínn é*. I couldn't. Cf. *ní ḡruḡinn out ann*, and provincial English "I couldn't GET going."
- 33°. *malairt* : destruction, perdition. Now merely, change, something else, different ; *a malairt de ḡnó*. Is it a collective from L. *malus* ?
- 34°. *mair* : < L. *mensa* :—table ; plate ; dish.
- 35°. *ppreir* :—(L. *praeda* < *prae-heda* < *hendo* in *prae-hendo*, *prendo*) = cattle driven as spoil. Then,

fortune, wealth, worldly goods ; then dowry, wife's portion.

36°. meap : vb.n. of midithir, he judges ; hence judgment ; then favourable judgment ; esteem.

37°. tréadanar, now = abstinence (as distinct from fasting, tréarḡad). In Mid. I. = a space of three days (O.I. tréde = 3 things ; but also through L. triduanus) ; then three days' fast or abstinence ; then abstinence in general.

38°. tréite = qualities ; good qualities ; accomplishments, shows a generalisation in meaning from O.I. tréde = three things. " Accomplishments " in Irish story-telling were often enumerated in "*threes*." Cf. Meadhb's requirements in her husband—" fer cen neoit, cen ét, cen oman " ; and Déirdre's desire for a husband who should have " duibhe an fhich, dirree na fola, 7 gile an tsneachta." The Irish " Triads " are well-known.

STUDIES IN MODERN IRISH

ABBREVIATIONS.

In addition to the usual Grammatical contractions :—

V = verb.

P = (material) predicate.

S = („ „) subject.

p = pronominal (formal) predicate.

s = pronominal (formal) subject.

1. Acts (Ἰστίομαρτα na n-Δρρολ), Canon O Leary.
2. Δερ. (Δερρορ Δ ἐλίνις ἔο h-éirinn), Canon O Leary.
3. A.M.C. (Aislinge Meic Conglinne : The Vision of Mac Conglinne),
Ed. Kuno Meyer.
4. B.K. (Stories from Keating).—Bergin.
5. Bp. (Bpocpu).—Canon O Leary.
6. C.D. (Δη Cμδορ Θεάμαν).—Canon O Leary.
7. C.S. (ηΔ Cεῖτμε σοιρζέι).—Canon O Leary.
8. CΔτ. (CΔτίλινΔ).—Canon O Leary.
9. C. na nS. (CΔραιο naη ἸαιοθεΔ).—Norman Mac Leod, D.D.
10. Cl. (Δη CleΔραιο).—Canon O Leary.
11. Don. (Donlevy's Catechism, 1848).
12. D. (Manuel d'Irlandais Moyen).—G. Dottin (Paris).
13. D.S. (Na Daoine Sidhe is Uirsgeulan eile).—Celtic Press, Glasgow.
14. Donnó. R. (DonnóΔò RuΔò mac ConmΔmΔ).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by
Royal Irish Academy).
16. Eir. (Eiripr).—By Canon O Leary.
17. F.Δ. (FinnpρζέΔτα na h-Δραιο).—FεΔppρsur Finn-béi.
18. F.S. (Fuinn na Smól).
19. S. (SuΔime).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Διέpuρ Δp Cμίορτ).—Canon O Leary.
22. K.T.B. (Keating's Cpu Bιοp-ἸΔοιτε Δη ὙΔip).
23. K.H.—Keating's History.
24. K.P.—Keating's Poems.

STUDIES IN MODERN IRISH

25. Luke (Gospel of St. Luke in *na Ceitíre Soirgéal*).—Canon O Leary
26. L.O. (*laoi oirín ar tí n-ó*).—Ed. Flannery.
27. MS.F. (*mo sgeál féin*).—Canon O Leary.
28. Ml. (The Milan Glosses).
29. n. (*niam*).—Canon O Leary.
30. n. n. (*naoi nsgádaó an síolla ómb*).—*míceál ó máille*.
31. PH. (Passions and Homilies from the *leabhar breac*).—Ed. Atkinson.
32. PB. (Poetry of Badenoch).—Sinton.
33. Ser (*seanmóin ir trí píctio*).—Canon O Leary.
34. S.T. (Stories from the *tain*).—Strachan.
35. S. (*séarua*).—Canon O Leary.
36. S. (*sgeot-buataó*).—Canon O Leary.
37. TBC (*tain bó cuailgne*).—Canon O Leary.
38. T.S. (*taós sgáda*).—Doyle.
39. Thurn (Thurneysen). Th. Hb. (Thurneysen's Handbuch des Alt-Irischen).
40. John (Gospel of St. John in *na Ceitíre Soirgéal*).
41. Wb. (The Würzburg Glosses).
42. Z.C.P. (Zeitschrift für Celtische Philologie).

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